



THIRTEENE
SERMONS
VPON SEVERALL
Textes of Scripture.

CONTAINING NECESSARIE
and profitable doctrine, as well for the reformation of
our liues, as for the comfort of troubled con-
sciences in all distresses.

BY HENRIE SMITH.



LONDON
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Pater Noster-row at the signe of
the Talbot. 1592.



TO THE RIGHT
HONORABLE SIR
WILLIAM CICELL KNIGHT,
*Baron of Burleigh, Lord high Treasurer
of England, and one of her Maie-
sties most honorable Priuie
Councell.*

T. M. wisheth all increase of Honor and godlinesse in
this life, and endlesse happinesse of the
life to come.

Right Honorable, my
singular good Lord,
after that it pleased
God by his proui-
dence to bring these
Sermons into my
handes, and that I resolved to print
them, hauing first gotten them licen-
sed thereunto, I thought with my selfe,
that it was expedient (considering that
A 3 they

The Epistle Dedicatorie.

they are lefte as young Children by their Fathers deceased, without guardian to take charge of them) to make choice of some Honorable and religious Peere of the land, vnder whose patrocinie & protection I might publish the same. And considering with my selfe, not onely that the Author, as in other respectes, so especially for his giftes and godlynesse, was a man whome your Honor did worthily regard; but also that the matter contained therein (so farre as my simple and meane vnderstanding can discerne) is both godly and sound in it selfe, and grauely and religiously handled by him, I was bolde to present them vnto your LORDSHIP, humbly praying the same, as to vouchsafe the reading thereof, seeing they proceeded from him that was ready to depart out of this world, and therefore by all likelihood, are more spirituall and diuine
then

The Epistle Dedicatorie.

then ordinarie; so to accept the patronage thereof, seeing they bee left as a young orphan after the fathers decease: So shall the worke it selfe bee the freer from the cauils of all aduersaries, & the greater profite arise thereby to the religious and well disposed readers, which (I am perswaded) did first moue him to penne them, and hath also occasioned mee to print them. The Lord of heauen and earth, who in his mercie to this Land, hath so long continued your Honor a worthie Councellervnto her Highnesse our gracious Soueraigne, and done so many excellent things by you, both for the good of the Church, and the Commonwealth, vouchsafe likewise so to direct and gouerne your Lordship, in the rest of those daies that it shall please him to preferue you aliue in this vale of miserie, as may bee most to his glorie, the aduancement of the holy Gospell of

The Epistle Dedicatorie.

Iesus Christ, the suppressing and rooting out of all treasons and Poperie, the continuance and establishment of the peace of this common-wealth, and the comfort of your own soul in this life, with the saluation therof in that which is to come.

Your Honors most humble
to command,

T. M.



To the Reader.



Y the eare commeth knowledge, and therefore it is likely that many would profite by Sermons, if they were taught to heare. But before they can tell how to heare, that is, what things to obserue, and the waie to remember them, it is not possible that they should learne much, though they heare often. For this I knowe by triall, euen of those which are counted amongst the best and ancientest hearers in L O N D O N, that they might learne more in a moneth, than they haue gathered in twentie yeeres; for they vnderstand neither the Lordes Prayer, nor the Creede, nor the Commandements, but haue a fewe notes in their heads of some Sermons, that they haue heard, and that is all their knowledge, except some fewe; which haue kepte the order laide downe in this booke. Therefore that euerie man may be able not only to make a confession of his faith, but to giue a reason of his faith too, that which I haue preached, here I haue written, as a Catechisme for hearers to beginne at : Desiring all my brethren, that they would tell their flockes at the first, that they shall neuer profite much, vnlesse they record theyr Sermons so soone as they are gone, and that they as Teachers would studie to deliuer that which is worthie to bee recorded.



The first Sermon of the Art of Hearing.

*Teaching a waie to remember Sermons or
Councell afterward, as well as presently, and
how euerie Sermon shall take awaie some cor-
ruption from the Hearer.*

M A T H. 24. 15.

Let him that readeth consider.



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16

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THIRTEENE SERMONS
OF M. HENRIE SMITHS, VPON
the Textes following.

Luke. 8. 18.

18 Take heed how you heare.

Luke. 8. 18.

18 Whosoever hath, to him shall be giuen: and
whosoever hath not, from him shall be taken
euen that which it seemeth that he hath.

Psalme. 82. 6. 7.

6 I haue said, Ye are Gods, and ye are all chil-
dren of the most Highest.

7 But ye shall die as a man, and ye Princes shal
fall like others.

Eccle. 1. 2.

2 Vanitie of vanities, saith the Preacher: Va-
nitie of vanities, all is vanitie.

1. Theff. 5. 16. 17. 18.

16 Reioyce euermore.

17 Praie continually.

18 In all things, giue thankes: for this is the
will of God in Christ Iesus toward you.

Mat. 24.

- 1 When the morning was come, all the chiefe Priests, and the Elders of the people tooke councell against Iesus to put him to death,
 2 And lead him awaie bound, and deliuered him vnto Pontius Pilate the gouernor.
 3 Then when Iudas which betraied him, sawe that he was condemned, he repented himselfe, and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders.
 4 Saying, I haue sinned betraying the innocent bloud, but they sayde, What is that to vs? see thou to it.

- 23 And I besought the Lord the same time, saying,
 24 O Lord God, thou hast begun to shew thy seruauent thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?
 25 I praie thee let me go ouer and see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angrie with me for your
sakes, and would not heare mee: and the
Lord sayde vnto mee, Let it suffice thee,
speake no more vnto mee of this mat-
ter.

27 Get thee vp into the top of Pisgah, and lift
vp thine eyes Westward, and Northward,
and Southward, and Eastward, and behold
it with thine eies, for thou shalt not go ouer
this Iorden:

28 But charge Ioshua, and incourage him,
and bolden him: for hee shall goe before
this people, and hee shall diuide for inhe-
ritance vnto them, the land which thou
shalt see.

29 So wee abode in the valley ouer against
Beth-Peor.

Acts. 26. 27. 28. 29.

27 O king Agrippa, beleuest thou the Pro-
phets? I know that thou beleuest.

38 Then Agrippa saide vnto Paul, Almost
thou perswadest me to become a Christian.

29 Then Paul saide, I would to God that not
onely thou, but also all that heare me this
daie,

daie, were both almost, and altogether such
as I am, except these bonds.

Rom. 12. 1. 2.

- 1 I beseech you therefore brethren, by the mercies of God, that yee giue up your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God.
- 2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your minde, that ye may proue what is the good will of God, and acceptable and perfect.

Rom. 12. 3.

- 3 Isaie, through the grace that is giuen vnto me, to euerie one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand, but that hee vnderstand according to sobrietie, as God hath dealt to euerie man the measure of faith.

1. Pet. 2. 2.

- 2 As new borne babes desire the sincere milke of the word, that ye may grow by it.

Iob. 1. 4. 5.

- 4 And his sonnes went and banketted in their houses

houses euerie one his daie, and sent and called their three sisters to eate and drinke with them.

And when the daies of their banketting were gone about, Iob sent and sanctified them, & rose vp early in the morning and offered burnt offerings, according to the number of them all. For Iob thought, It may bee that my sonnes haue sinned & blasphemed God in their hearts: thus did Iob euerie daie.



For ever one his due, and yet not
had their three lives to care and drink
with them.

And when the date of their banishment
was about, Job sent and justified them.
of every cup in the morning and offered
burnt offerings, according to the number of
them all. For Job thought, it may be that
my sinners have sinned & blasphemed God
in their hearts: that did Job care his due.



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Diuided into two sermons.

The first Sermon.

Take heed how you heare;

Luke 8. 18.



His is the warning of Christ to his Disciples, after they had heard the Parable of the seede, how it fell in foure grounds, & but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground, & we exhort you. As God sent his Prophets & Teachers to *Ierusalem* that was the chiefe Citie of the *Iewes*, where the Temple was built, & where the Priests & the Leuites & the Doctors dwelt, like an Vniuersitie; that from it all the townes & villages about might receiue instruction and light, like a beacon which standeth vpon a hill, & is seene ouer all the Countrey: so GOD hath done to this *Ierusalem* of yours. The Citie of *Ierusalem* had

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The Art of Hearing:

neuer so many Prophetes crying at once in
her streetes, as this Citie wherein we dwell,
though the Oxe which treadeth out the
Corne, hath often been attempted to bee
muzzled, euen of those which tred not at all.
Yet as the Lambes breede in the winter, and
Quailes came with the winde: so Preachers
spring in the time of discouragement more
than when nothing hindereth them: and
whether it be our ambition (as the kindred
of Christ said) *they which will be famous goe
to great places*; or whether God would make
this Citie a spring and fountaine to water
the Land, as hee did *Ierusalem*: heere is the
Colledge of the Prophetes, heere is the
voyce of the Cryer, heere dwells the Seer,
though he be hated, and scorned, and con-
temned for his paines. When I consider
how manie labourers God hath sent to this
Vineyard, and yet how little frute it yeeld-
eth to the Sower, I cannot impute it to the
want of teaching, but to the want of *hea-
ring*, neither so much to the want of *bearing*
as to a kinde of negligent *bearing*; like the
high way which receiued the seede, but did
not couer it. Therefore when this sentence
came to my minde, mee thought I should
goe no farther vntill I had taught you how
to *heare*. I stood in doubt a while whether
I should take such a short text: but when
I loo-

I looked into longer than it, mee thought this seemed longer than they, & as I iudge a text which should be preached before all texts; which because it was not taught and learned at the first, a thousand Sermons haue been lost and forgotten, as though they had neuer beene preached at all: therefore let me say as my text saith, before I expound it, *Take heed how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture which the diuell had rather you should not regard than this lesson of *hearing*: for if you *take heede how you heare*; you shall not onely profite by this Sermon, but euerie Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Woord* contained for you: therefore no meruayle if the Tempter do trouble you when you should heare, as the foules cumbred *Abraham* when he should offer Sacrifice. For be ye well assured that this is an infallible signe, that some excellent and notable good is toward you, when the Diuell is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most enuie vnto you; therefore as he appointed *Adam* to another tree, least hee should goe to the *tree of life*: so, knowing the *Word* to be like vnto the Tree of life, Gen. 3.

The Art of Hearing:

hee appointeth you to other businesse, to other exercise, to other workes, and to other studies, least you should heare it, & be converted to God, whereby the tribute and reuenew of his kingdome should be impayred: therefore marke how manie forces he hath bent against one little scripture to frustrate this counsell of Christ, *Take heed how you heare.*

The diuels
flights a-
gainst hea-
ring.

Mat, 22,

First he labours all that he can to stay vs from *hearing*: to effect this, he keepes vs at tauernes, at playes, in our shops, & appoints vs some other businesse at the same time, that when the bell calls to the Sermon, we saye like the churlish guesstes, wee cannot come. If hee cannot stay vs away with anie businesse or exercise, then he casteth fancies into our mindes, and drowfinesse into our heads, and sounds into our eares, and temptations before our eyes, that though wee *heare*, yet wee should not marke, like the birds which flie about the Church. If hee cannot stay our eares, nor slacke our attention as he would, then he tickleth vs to mislike some thing which was said, & by that makes vs reiect al the rest. If we cannot mislike anie thing which is said, the he infecteth vs with some preiudice of the Preacher, he doth not as hee teacheth, & therefore we lesse regard what he saith. If there bee

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no fault in the man, nor in the doctrine, then least it would conuert vs and reclaime vs, he courseth all meanes to keepe vs from the consideration of it, vntill we haue forgot it. To compasse this, so soone as wee haue heard, hee takes vs to dinner, or to companie, or to pastime, to remooue our mindes that wee shoulde thinke no more of it. If it staye in our thoughts, and like vs well, then he hath this tricke, in steed of applying the doctrine which wee should followe, he turnes vs to praise and extoll the Preacher; he made an excellent sermon, he hath a notable gift, I neuer heard anie like him. Hee which can say so, hath heard enough: this is the repetition which you make of our Sermons whe you come home, and so to your busines againe, till the next Sermon come; a breath goeth from vs, & a sound commeth to you, and so the matter is ended. If all these commers, heare in vaine, and the tempter be so busie to hinder this work more than anie other, Christs warning may serue for you, aswell as his Disciples, *Take heede how you heare.*

There is a hearing, and a preparatiue before hearing; there is a praying, and a preparatiue before praying; there is a receiving, and a preparatiue before receiuing. As I called examination the forerunner, which

Gen. 4

17.5.

Mar. 4.24

Ecc. 2.17.

1. Cor. 11

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prepa-

Smith, H.

The Art of Hearing :

prepareth the way to the receiuer: so I may call attention the forerunner, which prepareth the way to the Preacher, like the plough which cutteth vp the ground, that it maye receiue the seede. As there is a foundation, vpon which the stones, & lime, and timber are laide, which holdeth the building together: so where this foundation of *hearing* is laid, there the instructions and lessons, and comforts doo stay and are remembred, but he which leaueth his eares in his pillowe, goeth home againe like the childe which hee leadeth in his hand, and scarce remembreth the Preachers text. A diuine tongue and a holie eare makes sweet musicke; but a deafe eare makes a dumbe tongue. There is nothing so easie as to *hear*, and yet there is nothing so hard as to *hear* well. You come not hether to learne how to *hear*, but you come hether to *hear* as you were wont: for there is none but thinkes before hee come to *hear*, that hee knowes how to *hear* already. But when I haue shewed you Christes meaning in this caueat, you shall iudge whether you haue *heard* or not *heard*, before you learned how to *hear*.

In the seuenteenth chapter and the fifth verse of Saint *Matthewes* Gospell, the Father teacheth you how to *hear*, now the
Sonne

bring,

Mat, 22,

Sonne teacheth you how to *heare* : shewing (as *James* saith) that *bearers* onely are not blessed, for manie shall say vnto Christ, *Haue not wee heard thee in our Sinagogues?* whom he will answer with *I know you not* : and therefore it is not enough to *heare*, but you must care how you *heare* ; it is not enough to *pray*, but you must care how you *pray* ; it is not enough to *receiue*, but you must care how you *receiue* ; it is not enough to *suffer*, but you must care how you *suffer* ; it is not enough to *giue*, but you must care how you *giue* ; it is not enough to *beleene*, but you must care how you *beleene* : for GOD hath appoynted the way aswell as the ende. Because *Caine* regarded not the manner, GOD regarded not his sacrifice. It is better to doo well than to doo good : for a man cannot offend in dooing wel, but he may offend in dooing good, if he doo it not well. Therefore Christ (whom the Father bad vs *heare*) teacheth vs not onely to *heare*, but how to *beare*, in the fourteenth chapter of *Marke* and the foure and twentieth vearse; teacheth vs not onely to *read*, but how to *read*, in the foure and twentieth of *Matthem* and the fifteenth vearse; teacheth vs not onely to *suffer*, but how to *suffer*, in the fifth of *Matthem* and the tenth vearse ; teacheth vs not onely to *receiue*,

Gen. 4

Mat. 37.5.

The Art of Hearing :

but how to *receiue* *Luc. 22. 19.* teacheth vs not onely to pray, but how to pray *Luc. 11. 1.* signifying, that moe sinne in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiuing* amisse, than in not *hearing*, *reading*, *praying*, *suffering*, *receiuing* at all. Therefore *Paul* takes the Christian before his race, & giues him this watch-word, *Sorunt that thou maist obtaine*, *1. Cor. 9. 24.* that is, so seek that thou maist finde, so aske that thou maist obtaine, so knocke that it may bee opened, so giue that thou maist do good, so suffer that thou maist haue comfort, so *heare* that thou maist profit. How manie haue fasted and watched and prayed more than we, and yet lost all their deuotion, because they thought not of this rule, *to doo good in a good sort*. The Papists so they pray care not how they pray, for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done, although they neuer thought what they asked. But *Ieremie* saith, *Cursed be hee that dooth the busines of the Lord negligently*; whether he *heare negligently*, or *pray negligently*, or *receiue negligently*, or *preach negligently*. The Scribes and Pharies did fast, and watch, and pray, and *heare*, and read, and giue, and doo all that we can doo; and yet Christ rewardeth all theyr workes with a woe, *Woe be vnto you Scribes*
and

The first Sermon.

and Pharesies. The Disciple which betrayed Christ, heard as much as the Disciples that loued Christ; yet hee had no feeling, nor comfort, nor profite, of all his companie with Christ, because he did not vse it as the rest did. The Iewes did heare more than all the world beside; yet because they tooke no heede to that which they heard, therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A b c. of a Christian is to learne the Art of *hearing*. Wee care how we sowe, least our seed should be lost: so let vs care how we *heare*, least Gods seede be lost. There is no seede which groweth so fast as Gods seede if it bee sown well: therefore that I may shewe you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessarie to obserue fve things. First the necessitie of *hearing*; secondly, the fruite which cometh by *hearing*; thirdly, the kindes of *hearers*; fourthly, the daunger of *hearing* amisse: fifthly, that manner of *hearing*, which will make you remember that which is said, and teach you more in a yeare than you haue learned all your life.

Five partes
of this tre-
tise,

Touching the necessitie of *hearing*:
When Christ saith, *Take heed how you heare,*
he

The Art of Hearing :

hee implieth that all his Disciples shoulde heare, nay they which were excommunicate from the praiers, and from the counsels, and from the Sacraments for their sins, yet were not excommunicate from *hearing*, because they should learne to repent.

Luc, 88.

Here that large commandement of our Saviour Christ standeth, *that which I say vnto you I say vnto all*; therefore it is a generall Proclamation, *Whosoever hath an eare to heare let him heare*: The Place implieth that all should heare, though it importeth that all cannot heare. When the voice spake

Matt. 11. 5

from heauen it saide nothing, but *This is my beloued sonne, heare him*: as though all the duties of man were comprised in *hearing*. When Christ spake but of one thing which is necessarie, he spake of *hearing* Luk. 10. 32. As though it were so necessary to *heare*, that all necessities should giue place vnto it. When men would not *heare*, GOD spake to the ground; *Oh earth, earth, earth heare the Word of the Lord*: Ier. 22. 29. shewing that God so contemneth them which will not *heare*, that he regards the earth and the trees, and the stones beeing senseles creatures about them.

Luc. 1. 5.

Act. 43.

When God stroke *Zacharias* he made him dumb but not deaf; when God stroke *Saul*, he made him blind but not deaf; whē God stroke

stroke *Mephibosheth* he made him lame but 2.Sam.4.4 not deaf: thus God would haue them *heare*, which cannot see, nor speake, nor goe.

But there is a Diuel, which is called the deafe Diuel, *Mark. 9.25.* shewing that the Diuel would haue vs deafe, because he that heareth instruction is in the way to life, but *Hee which heares not instruction goeth out of the way. Prou. 10.17.* To shewe the necessitie of *hearing*, the *Word* which wee should *heare* is called *meate* in the fifth Chapter and the eleuenth vearse of the Epistle to the *Hebrues*, and the want of the *Word* is called a *famine* in the eight chapter of *Amos* Prophecie and the eleuenth vearse, as though it were as necessarie for vs to *heare*, as it is to *eate*.

Although our hearts are contrarie to the *Word* more than to anie thing beside, yet no man can thinke that this is the *Word* of GOD, but hee thinkes it necessarie to bee heard. Besides, if Christ bee the *Word* (as Saint *Iohn* calleth him in the first chapter and fourteenth verse) and the *Word* is receiued by no other meanes but by *hearing* onely, can anie man then receiue Christ without *hearing*? Let not anie be thus fond so vainly to dreame: for that were to receiue the *Word* without the *Word*.

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The Art of Hearing:

Therefore, as *Iohn* wept vntil the Book was opened, and so soone as it was opened, all the Elders sung: so we should count it the greatest cause of weeping when the word is taken from vs that we cannot heare it, & the greatest cause of reioycing when it is open to vs that wee may heare without let. Thus much of the necessitie of *hearing*.

Secondly, touching the fruite that cometh by *hearing*: Of all our senses, *hearing* is the sense of learning, and therefore *Solomon* begins his wisdom, with *Hearken my sonne, Proverb. 1. 8.* opening as it were the doore where wisdom multenter. Therefore except in *praying*, temptations neuer trouble a man so much as in *hearing*, which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake; so hee cannot abide that wee should *heare* the *Word*. It must needes bee good for vs which our enemies would keep from vs. Manie *hearing* the *Word* haue met with knowledge, haue met with comfort, haue met with saluation; but without the *Word* neuer anie was conuerted to GOD. Therefore whensoever the *Word* is preached, euerie one may say to himselfe, as the Disciples said to the blinde man, *Be of good*

Mat. 10. 49 comfort, he calleth thee: be of good comfort
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the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasts which gaue thee sucke*; Christ replied, *Blessed are they which heare the word of God*: shewing, that his Disciples were more blessed for *hearing* him, than his Mother for bearing him. As *Isaac* gaue *Jacob* a double blessing; so Christ blesseth them againe: for in *Mat. 16. 17.* he saith, *Blessed are the eares which heare the things which you heare*; shewing that the *Jewes* were more blessed than al the world, because they had this one blessing to *heare* the truth. If they bee blessed which *heare*, then you come hether for a blessing; and he which is blessed, wanteth nothing. Euerie priuiledge doth import some speciall good to him which hath it: but it is the priuiledge *Iohn. 1. 14* of man to *heare the Word*, and therefore *the Word became man*, because it belongeth onely to man. God hath giuen life and light & foode to fowles, and fishes, and beasts; but his *Word* is the prerogatiue of man. As to speake is the propertie of man, so to *heare* is the propertie of man. To shewe the fruite which commeth by *hearing*, Christ calleth the *Word* which wee should *heare*, *Verbum* *Mat. 13. 14* *Regni*, *The Word of the Kingdome*; as though it brought a Kingdome with it: to shew the fruit which commeth by *hearing*, the Disciples call the *Word* which wee should *heare*,
Verbum

The Art of Hearing:

- Iohn. 6. 18** *Verbum vite, the Word of life*, as though it brought life with it: to shew the frute that commeth by *hearing*, Christ compareth the good *hearers*, to the fruitefull ground: to shew the frute that commeth by *hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth to the *Romanes*, there is one frute: *Knowledge commeth by hearing*, *Matthew* the fifteenth and tenth verse, there is another frute: *Comfort commeth by hearing*, *Psalme* one hundred and nineteene, there is another frute: the sense of sinne commeth by *hearing*, there is another frute. As Christ with fife loaves and two fishes fed fife thousand men: so *Peter* with one Sermon conuerted
- Act. 2.** three thousand soules. *Agrippa* hearing
- Act. 2. 41.** *Paul* but once, almost became a Christian;
- Act. 26. 27.** the *Eunuch* hearing *Philip* but once, straight receiued the faith: *Zacheus* hearing Christ but once, gaue half his goods to the poore: so I doubt not but some goe from our Sermons almost Christians like *Agrippa*, some whole Christians like the *Eunuch*, expressing their faith like *Zacheus*. Now a little, & then a litle the soule groweth like the bodie. If you heare well, our voyce is like the sound of the *Rammes hornes* that made the walls of *Iericho* to reele, nay it wil make the walls of hel to reele, for the same *Word* made the Prince of hel giue back. *Mat. 4. 7*
- Iosh. 6.** Although

Although at all other times we are as plaine
& simple as *Iacob*, yet at this time we haue a
promise, and it is giuen to vs (for your
sake) to speake sometime that which wee
conceaued not our selues, because the houre
is come wherein G O D hath appointed to
call some of you, as hee hath done some
of you before. Therefore as the Princely
spirite came vppon *Saul* when hee should
raigne, to teach him how he should rule: so
the Propheticall spirite commeth vppon
Preachers when they should teach, to teach
them how they should speake. Therefore,
as Christ was contented to bee baptized of
Iohn, so be you content to be instructed of
vs; that if we be more simple than you, the
glorie of God may appeare more in con-
uerting you by vs.

1. Sam. 11.
6.

Mat. 3. 15.

Thirdly, touching the kinde of *hearers*:
If all which come to *heare*, did *heare* as
they should, Christ neede not warne vs,
Take heede how you heare: But as we pray, so
we *heare*, the one is a lip-labour, and the o-
ther is an eare-labour. As children play
the trewants in the schoole, so men play
the trewaunts in the Church: how manie
come to *heare* mee, and yet (peradventure)
some doo not *heare*, while I speake of *hea-*
ring? One hath no pitcher, another hath
left his pitcher behinde him, another hath
brought

Smith, H.

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brought a broken pitcher which will holde no water, therefore Christ calleth vs *Fishers*: for as a Fisher taketh but a fewe in respect of those which goe by, so we reforme but a fewe in respect of them which goe as they came. First of *Pauls hearers*, and then of Christs *hearers*, and after of our *hearers*.

Act. 17. 32.

Psalm. 1.

When the *Athenians* heard *Paul* preach of the resurrection, it is said, that some mocked; there is one sort, the chaire of scorers: some said, wee will heare thee of this againe; there is another sort, which are not yet resolved, but desire to bee better instructed: some did assent vnto him and receiued his doctrine, as *Dionysius Areopagita*, and *Damaris* a woman; there is the best sort: we neuer preach but we haue of all these *hearers*, some mock, some wauer, & some beleeue. Now of Christs *hearers*. Wee finde in the Gospell, that Christ had foure sorts of *hearers*: while I count them to you, think of what sort you are, for I doubt not but that there bee heere of all sorts. Some heard him to wonder at him, like *Herode*, which was moued with the same that went of him: some came to *heare*, because they would knowe all things, that they might bee able to talke of them; it seemes that *Indas* was such a scholler, for hee had learned to preach but not to follow: some came

came to caull and to trip him in his speeches; of these *bearers* were the Scribes and Pharisees which would make him an enemy to *Cesar*: some were like to the good ground, which came to knowe what they might doe, and how they should beleue; like the humble Scribe, which inquired the way to heuen. Now to our *bearers*. As there were wise Virgins and foolish Virgins: so there are wise *bearers*, and foolish *bearers*. Some are so nice that they had rather pine than take their foode of any which is licensed by a Bishop, as if *Helias* should refuse his food because a Rauen brought it to him and not an Angell: Some come vnto the Seruice to saue forfeiture, and then they stay the Sermon for shame: Some come because they would not be counted Atheists: Some come because they would auoide the name of Papists: Some come to please their friends, one hath a good man to his friend, and lest he should offende him he frequents the Preachers, that his friend may think well of him: Some come with their Maisters and Mistresses, for attendance, Some come with a fame, they haue heard great speech of the man, and therefore they will spend one hower to heare him once, but to see whether it bee so as they say: Some come because they be idle, to passe the time they go

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to a Sermon, least they should bee wearie of dooing nothing: Some come with their fellows; one saith, let vs goe to the sermon: content saith he, and he goeth for companie: Some heare the sound of a voyce, as they passe by the church, and step in before they be aware: another hath some occasion of busines, and hee appoints his friend to meete him at such a sermon, as they doo at *Pauls*: all these are accidentall hearers, like children which sit in the market, & neither buy nor sell. But, as manie foxes haue been taken when they came to take: so they which came to spie, or wonder, or gaze, or scoffe, haue changed their mindes, before they went home, like one which findes when he doth not seeke.

As ye come with diuers motions, so ye hear in diuers manners. One is like an *Athenian*, and hee hearkneth after newes: if the Preacher say anie thing of our Armies beyond sea, or counsell at home, or matters of Court, that is his lure: another is like the Pharesie, and he watcheth if anie thing bee said that may bee wrested to bee spoken against persons in high place, that hee maye play the diuell in accusing of his brethren, let him write that in his tables too: another smackes of eloquence, and hee gapes for a phrase, that when he commeth to his ordi-
narie

narie, he may haue one figure more to grace and worship his tale: another is malecontent, and he neuer pricketh vp his eares till the Preacher come to a girde against some whom hee spiteth; and when the sermon is done, he remembreth nothing which was said to him, but that which was spoken against other: another commeth to gaze about the Church, he hath an euil eie, which is stil looking vpon that from which *Iob* did auert his eye: another commeth to muze, so soone as he is set, hee falleth into a browne studie, sometime his minde runnes on his market, sometimes of his iourney, sometimes of his sute, sometimes of his dinner, sometime of his sport after dinner, and the sermon is done before the man think where he is: another commeth to heare, but so soon as the Preacher hath said his praier, he falls fast asleep, as though he had been brought in for a corps, and the Preacher should preach at his funerall.

This is the generation of *hearers*: is not the saying of Christ fulfilled now, *Hearing you heare not?* because wee *heare* and *heare* not, like a couctous churle, which goeth by a begger whē he cryeth in Christs name for releefe, and heareth him crie, but will not *heare* him, because he craueth that which he will not part with.

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May we not say againe with Christ, *What went ye out to see*, rather then *What went ye out to heare*; seeing ye remember that which ye see, and forget all which ye heare? So you depart from our Sermons like a slidethrifts purse which will hold no money, and as you goe home one faith, hee doth not edefie; another faith, I cannot profit by him; another faith, he keepes not to his text; another faith he speakes not to the heart: as if the ground should complaine of the seede, which will not receiue the seede. Is not this the cause why your Preachers about the Citie care not howe they preach, because their flocks haue no care to *heare*? Is not this the cause why God doth not heare vs, because wee will not heare him? Is not this the cause why ye are such Doctors in the worlde, and such Infants in the Church? Ye learned your trade in seauen yeares, but you haue not learned religion in all your yeares. Can you giue any reason for it but this; you marked when your Maister taught you your trade, because you should liue by it: but you marked not when the Preacher taught you religion, because you doe not liue by it. Come nowe to the daunger by hearing amisse. Christ saith, *Take heede how ye heare*. In *Dent. 4.* It is said, *Take heed how ye forget that which ye heare*. This *Take heede* alwaies goeth before

fore some danger : therefore as *Paul* saith, that men receiue the Sacrament to their saluation or to their damnation, *1. Cor. 11.* so *Christ* saith, that men heare the Word to their saluation, or to their damnation ; *The Word which I haue spoken, shall iudge you in the latter day, Iohn. 12.* It is called *the sauer* of *2. Cor. 2.* *life*, because it saueth ; and it is called *the sa-* *16.* *uour of death*, because it condemneth. An euill eye engendreth lust, an euill tongue engendreth strife : but an euill eare makes an heretike, and a scismaticke, and an idolater. This carelesse *hearing*, made God take away his *Word* from the *Iewes* : therefore you may heare the *Word* so, as it may be taken from you, as the tallent was from him which hid it ; for G O D will not leaue his *Mat. 23.* pearles with swine : but as hee saith, *What hast thou to doo to take my words in thy mouth, seeing thou hatest to be reformed?* so hee will say, what hast thou to doo to take my word in thy eare, seeing thou hatest to bee reformed ? If anie of you goe away no better than you came, you are not like *hearers*, but like cyphers, which supplie a place, but signifie nothing ; so you take a roome, but learne nothing : and they which are cyphers in the house of God, shal be cyphers in the kingdome of God. Therefore, if thou haue an euill eye, and an euill tongue, and an e-

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uill hand, and an euill foote, yet haue not an euill eare too, for then al is euill, because the eare must teach all. If the eare harken to euill, then the heart must learne euill. Therefore an euill eare is compared vnto a bad porter, which lets in euerie one in a gaye coate, though he be neuer so bad, & keepes out him that goes bare though he be neuer so good : so an euill eare lets al that is euill enter into the hart, but al that is good shuts the doore against it, least it should set the spirite & the flesh at variaunce. Oh, if the Adder had not stopped his eare, how long since had he bin charmed ? But the shortest time in Gods seruice, is the longest time in al the day. The beasts came to the Ark to saue themselves, and men wil not come to the Church to saue themselves : *It is too farre* saith *Ieroboam*, but it were not too farre if *Ieroboam* were not vnwilling. One thing is necessarie, and all vnnecessaries are preferred before it. The greatest Treasure in the World is most despised, the *Starre* which should lead vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, & the *Booke* that wee should meditate on day & night lyeth in our windows, no man readeth it, no man regardeth it : the loue of God, & the loue of

Luk, 10.

Psal, 1, 3.

of knowledge, and the loue of saluation is so colde, that we will not read ouer one booke for it, for all we spend so manie idle times while we liue.

If *Samuel* had thought that God had spoken to him, he would not haue slept; but because he thought it was not God but *Eli*, therefore he slept: so, because you remember not that it is God which speakes, therefore you marke not: But if you remembered Christs saying, *He which heareth you, heareth me: and hee which despiseth you despiseth mee*, you would heare the voice of the Preachers, as you would heare the voice of God. Surely (Beloued) we know no other way to saue you nor our selues: if we did, how wretched were we to keepe it frō you, which haue no other calling, but to shew you the way of saluation? If this bee the way and no other, if this be shoven you and no other, and yet you will not take it, but choose another, then are you not condemned by anie other, but you condemne your selues.

Hee which will not *heare*, is woorse than *Herode*: for as bad as he was, yet it is said of him, that he heard *Iohn*. Nay, euen those whom our Sauour Christ in the Parable before this text compareth to the barren, the stonie, and the thornie ground,

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were all *hearers*, and therefore he which will not *heare*, is worse than anie ground. It is said of *Saul*, that though hee were haunted with an euill spirite, yet when he heard *Dauid* play vpon the harpe, the euill spirite departed from him: so they which *heare*, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when hee heard the harpe; but they which will not *heare*, haue no intermission of their feare, nor of their griefe, nor of their sinnes, because the euill spirite neuer departeth from them. Therefore, as all the beasts tremble when the Lion roareth, so let all men hearken when God teacheth.

The ende of the first Sermon.

The



The second Sermon.

In the ende hereof is prooued, that none should preach without due meditation: which is a common presumption in these dayes, and makes the Word and Ministerie despised.



Ow it remaineth that I should teache you so to heare, that you maye remēber that which is saide, and learne more by one Sermon, than you reap by tenne. Christ calleth none vnto him, but them which hunger and thirst; as if none were fit to heare the worde, but they which hunger after it, and bring a stomacke with them. It is written of the Hart, that when he lifteth vp his eares, he is quicke of hearing, and heareth euerie noise: but when he layeth downe his eares, he is deafe and heareth nothing: So it is, when you marke and when you marke not. They which are quick of hearing, are sure of remembrance: but they which are dull of hearing, are short.

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short in keeping : therefore before I teach you how to *heare*, giue me leaue againe to say as my Text saith, *Take heed how ye hear*, that both our labours be not lost.

Mar. 10.

As there be two spirites, so there be two doctrines, two wisdomes, and two counsells. In the *1. Timoth. 4. 1.* there is a doctrine of diuels : if you *heare* that doctrine, you hearken to the diuell, as *Saule* did to a Witch. In the *15. of Mathew* there is a doctrine of men, which Christ calls *Leauen* : if you hearken to that, you shall erre like men, because the blinde leade the blinde. In *Gen. 3.* there is a counsell of the serpent : if you hearken to that, you shall perish like *Eue*. In the *2. Sam. 18.* there is a wisdom of *Achitophel* : if you hearken to that, you shall speede like *Absolon*. Of all these, *Salomon* saith, *Hearken no more to the wordes which make thee to erre.* But there is another Doctrine *Act. 13. 12.* which is called, *The Doctrine of the Lord* : of this it is said, *Luk. 8. Whosoener hath an eare to heare, let him heare.*

Act. 3.

Now to shew you how you should *heare*. When *Peter & Iohn* would make the cripple attentiu: they said vnto him, *Looke vpon vs* : so, manie to sharpen their attention, desire to stand before the Preacher, that they may look him in the face. By this little
helpe

helpe *Peter* sheweth, that wee had neede to vse manie helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verse of the Prophecie of *Jeremie*, when the Lorde speaketh, it is said: *Heare and giue care*, as though wee should heare and more than heare. This more than heare, is to marke, and vnderstand, and remember, and beleue, and follow that which we heare: Like the Iewes which saide, *All which thou speakest from the Lorde, wee will do it: Exod. 24*: So all that which wee speake vnto you from the Lorde, you should do it; Therefore all the commaundements but the last, are commaundements of doing. And *Salomon* in the twelfth Chapter of *Ecclesiasticus*, and the thirteenth verse, concludes his doctrine with this, which he calleth the summe of all: *Feare the Lorde, and keepe his commaundements*. In the thirde Chapter of *Exodus*, and the fifth verse, God teacheth vs how to heare, when he speakes to *Moses* and bids him *put off his shooes*: So wee should put off our lustes, and our thoughtes, and our cares, and our fancies, and all our busines, when GOD speakes; for he which thinkes or doeth any thing else, when he should do that which is better, though it be good which he doth, yet he doth sinne in doing it.

In

The Art of Hearing :

In the 10 of the *Reuelation* , an Angell teacheth vs how to heare, when he willed *John* to eate the booke : shewing that wee should hunger after the worde, and digest it into euery part as wee digest meat.

In *Matt.* 15. Christ teacheth vs how to heare, when he sayeth : *Heare and understand* . And againe in *Marke* 4. When he sayeth : *Take heede what ye heare* . And *Esai* teacheth you how to heare when he sayeth : *Esay. 42. 23* *Heare for afterwarde* : Shewing, that more do heare for the present than for afterward, because they forget it againe, & after awhile are neuer the better. In *I. Cor.* 6. 1. *Paul* teacheth vs how to heare, when he sayeth : *Receiue not the grace of God in vaine* : shewing that manie heare comfort, and are not comforted; manie heare instruction, & are not instructed. *James* teacheth vs how to heare *Cap.* 1. 22. when he sayeth : *Be not hearers onely, but doers* : shewing that you should do as you heare, as you would haue vs doe as we teach. In the tenth of *Luke*, *Marie* teacheth vs how to *heare*, when she leaues all to sit at Christes feete and marke his doctrine : shewing that wee should not saye like the churlish guesstes, wee haue other businesse : but that this is our busines, as Christ answered his parents, *I must go about my fathers busnes.*

Mat. 27.

In

In *Luke* 2. the virgin teacheth vs how to *heare*, when shee heard the sayings of *Anna* and *Simeon* and *Christ*, it is said that *shee pondered them, and laide them vp in her heart*: shewing that our eares should be but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the 17 of the *Acts*, the men of *Berea* teach vs how to *heare*, when they went home and searched the Scriptures so soone as they had heard *Paul* preach, to see whether *Moses* and the Prophets did teach the same, shewing that the worde is our touch-stone to trie the doctrines if wee will not erre.

In the 8. of *Luke* all the Disciples teach vs how to *heare*, when they noted *Christes* parable, and repeated it againe vnto him, to knowe the meaning: shewing that wee should not onely heare, and the preacher onely preach: but if you doubt of any thing, you should inquire, and they should instruct you againe. In the thirde of *Luke*, the Souldiers and the Harlots and the Publicans teach vs how to *heare*, when they come to inquire and aske: *Master, whae shall wee doo?* shewing, that wee should come to heare some thing which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing to

to dooing, as Iohn taught them: all these are glasse in the scripture for the *hearer* to addresse himselfe by, before hee come to the sermon.

Beside these, other things doo teach vs too. As *Salomon* saith, *Go to the Pismire, and learne to labour*: so Christ in the beginning of this Chapter sends vs to the husbandman to learne to *heare*; as he prepareth the ground before he sowe his seede, least his seede should be lost: so we should prepare our hearts before wee *heare*, least GODS seede be lost. In the *10.* of *Iohn* he sends vs to the sheep: as they know the voyce of theyr shepheard, and will not heare a stranger; so we should knowe the voyce of Christ from the voyce of Popes, or Doctors, or Counsellors, or Traditions, least we goe like *Samuel* from God to *El.* When you haue been in the shepfoldes, goe to the woods, and learne of the birdes: for they will so listen to him which teacheth them to sing, that they learne to sing the same note after him; so we should learne to sing the tune of the spirite: for they which heare the Word aright, learne to speake euen as the *Woord* speaketh.

Beside these Schoolemasters, wee haue other Teachers too, all the titles which are giuen to the *Word*, doo teach vs how wee should

should heare the Word. The Apostles call their Writings *Epistles*, *The Epistle to the Romanes*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an *Epistle* sent from God to man, wherein hee writes his minde familiarly vnto vs, and therefore wee should read it, heare it, and marke it, and scan it, as we would scan a letter which comes from some of our familiar and deere friends.

In *Mark. 14.* the Gospell of Christ is called his Testament or Will; shewing, that our Legacies are written in it, and that we should heare it, and marke it, and plye it till we be as cunning in Gods will, as we are in our Fathers will. In the first Epistle of Saint *Paule* to *Timothie* the sixt chapter, the Word is called a charge, and in the second to *Timothie* the fourth chapter God is called a Iudge; shewing that wee shoulde heare the word of G O D, as wee hearken to a Iudge, when he giues a charge, or pronounceth a sentence: for euerie sentence in this Booke is a charge, to the King, or the Counsellour, or the Lawyer, or the Preacher, or one, or other, let euerie one heare his charge.

In the fifteenth Chapter of the Epistle to the *Hebrues*, the Word is called *meate*; shewing that we should desire and hunger to

to heare it. And as the stomacke sends the strength of the meat into euery member of the bodie: so wee should send to the eye, that which is spoken to the eye: and to the eare, that which is spoken to the eare: and to the tounge, that which is spoken to the tounge: and to the hand, that which is spoken to the hand. If thou heare comfort, apply that to thy feare. If thou heare a promise, apply that to thy distrust. If thou heare a threatening, applye that to thy presumption, and fill vp the gap stil where the diuel entreth.

In the parable before my text, the word is compared to seede: the Preachers to sowers: and the hearers to the ground, shewing, that ye come hither to be watered and dressed, and manured: therefore if Gods seede be sown, and the diuels fruits come vp: you are like the Iewes, which brought Christ vinegar when he thirsted for wine.

As the little birdes pierke vp their heads when their damme comes with meate, and prepare their beakes to take it, striving who shall catch most; now this lookes to be serued, and now that lookes for a bit, and euerie mouth is open vntill it be filled: so you are here like birdes, and wee the damme, and the worde the fode; therefore you must prepare a mouth to take it.

They

They which are hungry will strue for the bread which is cast amongst them, & thinke this is spoken to me, this is spoken to me, I haue neede of this, and I haue neede of this: comfort goe thou to my feare, promise goe thou to my distrust, threatning goe thou to my securitie, and the *Word* shall bee like a perfume, which bath odour for euery one.

These are good remembrances for all *bearers* to thinke that the *Word* is an Epistle from G O D vnto them, that it is the Will wherein their Legacies are written, that it is a charge from the Iudge of life and death, that it is the meate whereby they liue, that it is the seed which if it grow they are fruitfull, if it growe not they haue no fruit; but these are generall matters, my desire is to teach you a compendious way of *hearing*, which you haue not heard before, that as the *Word* is called a brieft word, so you may learne it briefly: for it is not gainefull vnto vs as it is to Lawiers, Phisitians and Surgeons, to keepe you long in hand, but to heale you and dispatch you quickly as Christ healed the lepers. This Age hath deuised diuers Methods to learne many thinges in shorter time than they were learned of old: A man may spend seuen yeres in learning to write, and he may meete with a Scribe which will teach him as much in a moneth. A Prentice

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may

The Art of hearing:

may spend nine yeares in learning a trade,
and some matter if he were disposed would
teach him as much in a twelue moneth. A
man may fetch such a compasse that hee
may bee a whole moneth in going to *Bar-*
wicke, and another which knoweth the way
will goe it in lesse than a weeke: so to euerie
thing there is a farther way and a neerer
way; and so there is to knowledge. You
do not remember the hundreth part of that
which you haue heard, and to morrow you
will not remember the tenth note which
you *heare* this day. It may be that some will
remember more: and why not thou as wel
as he? because one vseth a helpe for his me-
morie, which the other vseth not. If you wil
vse his policie, you shall remember as well
as he. for let him neglect his helpe, and the
best memorie heere shall not carrie halfe
which he marketh now, vntill it bee night.
When the woman of *Samaria* heard Christ
speake of a water, of which *he that drinketh*
shall thirst no more; Oh (saith she) *giue mee of*
that water: so now you *heare* of such a way,
you would faine knowe it: but will you vse
it. I wish that I were such a messenger that
I could compell you vnto it, for truely vn-
till you vse it you shall neuer learne faster
than you doe. Now I thinke you haue a de-
sire to heare it, I will shew it vnto you. First
in

Mat. 22.

in mine opinion, two thinges out of euery Sermon are specially to be noted, that which thou didst not know before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices.

Now if thou wouldest remember both these a yeare hence as fresh as nowe, this is the best policie that euer thou shalt learne, to put them presently in practise that is to send them abroad to all the partes of thy soule, and members of thy body, & reforme thy selfe semblably to them, and thou shalt neuer forget them, for thy practise remembreth them: but before this, you must vse another helpe, that is, record euery note in thy minde as the Preacher goeth, and after before thou doost eate, or drinke, or talke, or anie thing els, repeate all to thy selfe. I doo knowe some in the Vniuersitie, which did neuer heare good sermon, but as soone as they were gone, they rehearsed it thus, & learned more by this (as they said) than by their reading and studie: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facilitie in preaching, than they could learne in booke. The like profite I remember I gained when I was a scholler by the like practise.

The Art of hearing:

The Philosophers and Orators that haue written such volumes, haue left in their writings that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers vsed this helpe in hearing of earthly things, and wee wil not vse it in hearing of heauenly things. The onely cause why you forget so fast as you heare, and of all the Sermons which you haue heard haue scarce the substance of one in your hearts, to comfort or counsaile you when you haue neede, is because you went from Sermon to dinner, and neuer thought any more of the matter, as though it were enough to heare: like siues which hold water no longer than they are in the Riuer. What a shame is this to remember euery clause in your Lease, & euery point in your Fathers will, nay, to remember an old tale so long as you liue though it bee long since you heard it, and the lessons which ye heare now, will be gone within this houre, that you may aske what hath stollen my sermon from me? Therefore that you may not heare vs in vaine as you haue heard others, my exhortation vnto you, is to record when you are gone, that which you haue heard. If I could teach you a better way, I would

would: but Christs Disciples vsed this way when their thoughts ran vpon his speech, Luk.8. and made them come againe to him to ask the meaning: the Virgine his Mother vsed Luk.1. this way, when she pondered his sayings, & laid them vp in her heart: the good hearers of *Berea* vsed this way, when they carried *Pauls* sermon home with them, that they might examine it by the Scriptures. This difference is noted betweene *Iacob* and his sonnes, when *Ioseph* vttered his dreame, his brethren gaue no regard to it: but it is said that Father *Iacob* noted the saying. Ther- Gen.37.18 fore this must needs bee an excellent way. For if *Ioseph*, and *Marie*, and Christs Disciples should speake vnto you as I doo, and shew you a way to *heare*, they would shew you the same way that they vsed themselves. You cannot tell how much it will profite you, vntill you practise it: doo but trie it one moneth, and if you loue knowledge, I am sure you will vse it while you liue. But if you will not vse it for all that can bee said, truly you shall be like the olde women which S. *Paule* speakes of, which were alwayes learning, and were neuer the wiser.

This is our first lesson vnto you, *Take heed you heare*: I may say now, Take heede how you read too. For there are bookes abroad

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like

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The Art of Hearing :

Esa. 36. like *Ismaels* scoffes, like *Rabshakeh* his ray-
lings, like the songs which were made a-
gainst *David*; which may write for the ti-

1. King. 16. tle of their bookes, *Fooles in Print*. If *Hiel*

34. had not built *Iericho* againe, these might be
fit workmen for such a frame. If you must
take heede how you heare, then we must take

Of negli-
gent prea-
ching.

heede how wee preach: for you *heare* that
which we preach. Therefore *Paul* putteth
none amongst the number of Preachers, but
they which cut the *Word* aright; that is, in
right words in right sense, and in right me-
thod: and becaule none can doo this with-
out studie and meditation, therefore hee
teacheth *Timothie* to giue attendaunce to
doctrine; that is, to make a studie and la-
bour of it: for as *Paul* saith, that in *Peters*
Epistles there be manie things hard to vn-
derstand; so in *Pauls* Epistles, and *Iohns* E-
pistles, and *Iames* Epistle, there bee manie
hard things too, which *David* before cal-
led, *The wonders of the Lawe*, and *Paul* cal-
leth, *The myserie of Salvation*, and *Christ*
calleth *A Treasure hid in the ground*. There-
fore *Salomon* confesseth that hee studied for
his doctrines. *Eccles. 12. 10.* Although hee
was the wisest and learnedst man that euer
was, yet he thought, that without studie he
could not doo much good. *Daniel* was a
Prophet, and yet he desired respite to inter-
pret

Dan. 2. 16.

pret *Nebuchadnezzars* Dreame. Is the Scripture lighter than a dreame, that wee should interpret it without meditation? It seemes then that *Salomon* and *Daniel* would not count them sermons, which come forth like vntimely birthes from vncircumcised lips, and vnwashen hands, as though they had the spirite of commaundement. Wheat is good, but they which sell the refuse thereof are reprocued, *Amos. 8. 6* so Preaching is good, but this refuse of preching, is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euerie sound is not musick, so euerie sermon is not preaching, but worse thā if hee should read an homely. For if *Iames* wold haue vs consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak Gods words, than to speake to God. Yet there are preachers risen lately vp, which shroude euerie absurde sermon vnder the name of the simple kinde of teaching, like the popish priests, which made ignorance the mother of deuotion: but indeede to preach simply, is not to preach vnlearnedly, nor confusedly, but plainly and perspicuously, that the simplest which doth heare may vnderstand what is taught, as if he did heare his name.

The Art of Hearing :

But if you will know why manie Preachers preach so barely, and loosely, & simply, it is your owne simplicitie which makes them thinke that if they goe on and saye some thing all is one, and no fault will bee found, because you are not able to iudge in or out : and so because they giue no attendance to doctrine as *Paule* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more than hee could gather himselfe : and manie loath Preaching, as the *Iewes* abhorred the Sacrifice, for the slubbering Priests which cared not what they offered : and the greater sort imagine that there is no more wisdom in the word of God, than their teachers shew out of it. What a shame is this that the preachers shoulde make preaching be despised? In the 48 of *Jeremiab*, there is a curse vppon them which doo the busines of the Lord negligentlie : if this curse doo not touch them which doo the chiefeest busines of the Lord negligentlie, it cannot take holde of anie other. Therefore let euerie Preacher first see howe his notes doth moue himselfe, and then he shal haue comfort to deliuer them to other, like an experient medicine, which himselfe hath prooued.

Thus much of Preaching : now to you
which

which hea
ring Ma
speakes vn
account fo
and therefo
are gone,
shall grow
sowe.

which heare. Thinke that you are gathering *Manna*, and that it is GOD which peakes vnto you, and that you shall giue account for euerie lesson which yee heare: and therefore record like *Marie* when you are gone, and the seede which wee sowe, shall growe faster than the seede which you sowe.

F I N I S.

Smith, H.

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The.



The heavenly Thrift.

*Whosoever hath, to him shall bee given: and
whosoever hath not, from him shall be ta-
ken, euen that which it seemeth that hee
hath. Luk. 8. 18.*



He next words before, are *take
heede how you heare*: the reason
folowes. To make vs *Take heed
how we heare*, hee saith, *Whoso-
uer hath, &c.* This sentēce hath
two hands (as it were) one giueth, and the
other taketh: therefore one calleth it, a
comfortable saying, and a dreadfull saying;
for it blesseth some, and curseth other, like
Moses, which saued the *Israelite*, and flew
the *Egyptian*. *Whosoever hath, to him shall bee
giuen*; there goeth the blessing: *whosoever
hath not, from him shall be taken*: there run-
neth the curse. Thus looking backe to the
words before, vz. *Take heed how you heare*,
this doctrine commeth vnto vs, that hee
which taketh heede how he heareth, sprou-
teth.

geth and flourisheth like a twig which hath life in it, till it come to a tree: but he which taketh no heede how he heareth, fadeth & withereth like a stocke which is dead, vntill he hath not onely lost the giftes which hee had, but till the spirite doo leaue him too, and he seeme as naked to men as *Adam* did to God. The like sentence is in the 21. of *Mathew*, where it is said, *The Kingdome of heauen shall be taken from you, and shall be giuen to a Nation which will bring forth the frutes thereof*: there is a taking from them which bring no frutes, and a giuing to them which bring frutes. The like is in the 22. of the *Reuel.* where it is said, *Let him which is iust be iust stil, & let him which is filthie be filthie still*: whereby it is meant, that the iust shall be more iust, and the filthie shall bee more filthie. The like is in the 5. of *Iohn* 2. where it is said, *Euerie braunch which bringeth no frute, he taketh away: but euerie branch which bringeth forth frute, hee purgeth, that it may bring forth more frute*. The like is in the 25. of *Mathew*, where this sentence is repeated againe after the Parable of the talents: as to one seruaunt were committed five talents, and to another two, and to another one, to increase and multiplie, and hee which vsed his talent doubled it, and hee which hid his talent, lost it: euen so to euerie

rich.

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every man God hath giuen some gift, of Iudgement, or tounge, or interpretation, or counsell to imploy and do good, and hee which vseth that gift which God hath giuen him to the profit of others, and Gods glorie, shall receiue mo giftes of God, as the seruant which vsed two talents, receiued two more: but he which vseth it not, but abuseth it, as manie do, that gift which he hath shalbe taken from him, as the odd talent was from the seruant which had but one: shewing that one gift is too much for the wicked; and therefore it shall not stay with him. One would thinke it should be said: Who so euer hath not, to him shal be giuen: and who so euer hath, from him shalbe taken: for, God biddeth vs giue to them which want. But this is contrarie: for he taketh from them which want, and giueth to them which haue. It is saide, that our thoughtes are not like Gods thoughtes; and so our giftes are not like Gods giftes: for he giueth spiritual things, and we giue temporall things. Temporall things are to be giuen to them which haue not; but spirituall things to them which haue. Therefore Christ calleth none to receiue his worde, and spirite, and grace, but them which hunger and thirst, which is the first possession of heauen. When it is said;

said; *It shall be giuen*: God sheweth himselfe rich and bountifull, because he giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any, which he hath not receiued?* Therefore none can say as *Esau* said to *Isaac*: *Hast thou but one blessing my Father?* For he blesteth when he hath blessed, as a spring runneth when it hath runne. First, marke the growth of Gods giftes in them which vse them, how he watereth his seede like a gardener, vntill it spring in the earth: and then he watereth it againe vntill it spring aboue the earth: and after he watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called *The Lord of the Haruest*, because the seede, and the blade, & the care, and the corne, and all do come from him. After you shall see the wane & the Eclipse of their giftes which vse them not; how their learning and knowledge and iudgement doeth betray them; as strength went from *Sampson* when hee had lost his haire: till at last they may say like *Zedekiah*: *When did the Spirit depart from mee?* When did loue depart from me? when did knowledge depart from me? when did my zeale depart from me? The first part of this sentence is like the gratulation to him which vseth his talent in the 25. of *Matt.* Good and

Mat. 9.38.

2. King. 22.

The beauenly Thrift.

*and faithfull seruaunt, I will make thee Lord
ouer much.* The seconde parte is like the
obiurgation to him which hid his talent,
*Naughtie and slothfull seruaunt : take his ta-
lent from him.* So GOD beginneth here
to separate betweene the Sheepe and the
Goates. *Iacob* shall not be cursed, because
Esau is cursed. Neither shall *Esau* be bles-
sed, because *Iacob* is blessed: But the Lorde
knoweth who are his, and who are not: and
therefore hee sayeth, *Who so euer hath, and
Who so euer hath not:* as though hee knewe
them all, who so euer they be. This Scrip-
ture was perfourmed before it was written;
For when *Adam* serued God, God serued
him: he consulted for a mansion for him:
he consulted for meat for him: he consul-
ted for a companion for him, vntill *Adam*
rebelled against GOD, wee read of no-
thing that GOD did, but his workes for
Adam sixe dayes together, as though hee
had beene hired to labour for him. But
when hee left his innocencie, then GOD
began to take againe that hee had giuen:
he lost his wisdom, he lost his quietnes,
he lost his libertie, he lost his glorie, he lost
his dwelling like the man which fell a-
mongest theeues. Thus, while *Adam* had
righteousnes, it might be said of him: *Who-
soeuer hath, to him shall be giuen.* And when
he

he had not righteousness, it might be said of him too: *From him which hath not, shall be taken.* God is called a *Father*, because he is like a Father, which taketh a pleasure to see his Sonne thrive; and greeueth to see him an vnthrif. First, he giueth vs a stocke, to prooue our husbandrie: and then, if wee thrive with that, he doth adde more vnto it, now a little, and then a little, vntill at last the inheritance come too: As they which trye a vessell, first put water into it, to see whether it will holde water, then they commit wine vnto it: so, first God giueth vs one grace, if wee vse that well, then hee giueth another, and another, and another, according to that, *Hee which is found faithfull in a little, shall be made Lord ouer much.* *My Father* (saith Christ) *is an husbandman.* *Iohn 15* showing that as we dresse the ground, that it may bring forth frute, so God dresseth vs, that we may bring forth frute. All cometh not an once, but as the bodie groweth, so the spirite groweth: first good thoughts, & then good speeches, and then good works: as the blade followeth the seed, & the eare the blade, and the corne the eare. Look how in our first generation one thing comes after another, so it is in our second generation. As the Childe springeth in the Mothers wombe, from a gellie vnto milke and

and from milke to blood, and from blood to flesh, and she knoweth not how it groweth till it come foorth: so the spirite groweth in vs, and wee see not how it groweth, but that it is growen. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another. Therefore *Paul* saith, *Whom he predestinated them hee called, whom he called them he iustified, and whom he iustified them hee glorified.* Thus as the rich easilie grow richer, so the good easily grow better: he which hath power to aske, hath power to receiue; for it is said, *Aske, and you shall receiue*: hee which hath power to seeke, hath power to finde; for it is sayd, *Seeke and you shall finde*: he which hath power to knocke, hath power to enter; for it is said, *Knocke, and it shalbe opened vnto you.* As Gods riches are infinite, so hee is neuer wearie of giuing: when a man serueth God, at last it commeth to this, that God delighteth (as it were) to doo him good, as it is said *Ieremiah 32. and Micah 7. I will delight to doo them good.*

Now when it commeth to this passe, that God hath a delight to do a man good, then
1, Rc. 2, 20. Aske what thou wilt (saith *Salomon* to his Mother) *and I will not say thee nay*: so, Aske what thou wilt, and God will not say thee nay.

may. He which hath the Son, may haue the Father; hee that hath the *Wedding garment*, may haue the wedding feast; he which hath the spirite of *Elisha*, may haue the spirite of *Elijah*; he which commeth vnto Christ, may make Christ come vnto him : as when the Sonne came toward the Father, the Father met him in the way, shewing that God is as readie to giue, as we to aske. When *David* did well, *Nathan* said vnto him, *The Lord hath giuen thee this, and this, and this; and if that had not been enough, hee would haue giuen thee such and such things*: shewing vs, that the cause why we haue not such and such things, is, for that we are not thankfull for these and these things. When the *Eunuch* beleeued, he said, *What letteth me to be baptised?* so when thou beleuest thou mayst say, *What letteth me to be loued? what letteth me to be blessed? what letteth mee to be saued?* And, as *Philip* said, *Nothing*: so Christ saith, *Nothing*, but *Be it vnto thee, as thou beleuest*. From that day, righteousness standeth ouer their heads, as the Sunne did ouer *Iosuah*; and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Iacob haue I blessed*: he addeth, *& he shalbe blessed*: as if he should say, he beginneth to be blessed now, but he shall bee more blessed : so they which are

E

blessed

Act. 8.

The heavenly Thrift.

bleſſed of God, ſhall bee more bleſſed, riſing and riſing like the Sunne, vntill it come to the height.

When God hath begun to bleſſe, he ſaith as hee ſaid to *Abraham*, *What ſhall I hide from him? what ſhall I keepe from him?* As though one of his giſtes did binde him to giue another: therefore his mercies are called *euerlaſting mercies*, becauſe when they begin, they haue no ende. So ſoone as he had mooued *Salomon* to pray for wiſedome, hee gaue him wiſedome: ſo ſoone as he had moued *Abraham* to goe from his Countrey, he began to guide him: ſo ſoone as he had moued *Gedeon* to fight, he began to ſtrengthen him. Gods mercies are reſembled to *rayne*, firſt it raines ſmall drops, and after fall great drops, and the ſmall are ſignes of the great. Firſt you ſee *Eliſha* with a ſingle ſpirite, and after you ſee him with a double ſpirite: firſt you ſee *Paule* ſitting at *Gamaliels* feete, and afterward you ſee him preaching in *Moses* Chayre: firſt you ſee *Timothie* a ſtudent, and after you ſee him an Euangelift: firſt you ſee *Cornelius* praying, and after you ſee *Peter* inſtructing: firſt you ſee *Dauid* repenting, & after you ſee *Nathan* cōforting: firſt ye ſee the Diſciples worſhipping, and after you ſee the holie Ghoſt deſcending: firſt you ſee the Wiſemen ſeeking Chriſt, and after you ſee
them

them together with Christ; first you see the Sonne comming toward the Father, and after you see the Father comming toward the Sonne: first you see the Eunuch reading, & after you see him vnderstanding, and after you see him beleeuing, and after you see him baptised. Most notable is the example of *Nathaniel*; so soone as he beleued, Christ remembred this promise, and said, *Beleeuest thou for this, thou shalt see greater things than these*: so hee gaue more, to him which had some. That which he said to *Nathaniel*, hee saith to all which are like *Nathaniel*, Beleeuest thou this Sermon, thou shalt heare other Sermons than this; repentest thou for this example, thou shalt see other examples than this; louest thou for one benefite, thou shalt receiue moe benefites than one; honorest thou G O D for his gift vppon others, thou shalt feele his giftes vpon thy selfe: for *Hee which keepeth Israel dooth not sleepe, but watch*. What doth hee watch? Hee watcheth who seeketh for comfort, and who looketh for wisdom, and who prayeth for faith, and who intreateth for patience, that he may giue abundantly, to him which desires feruently.

If he see one pray like *Cornelius*, he sendeth another to strengthen him like *Peter*: if hee see one study like the *Eunuch*, he sendeth

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another to instruct him like *Philip*; if hee see one mourne like *David*, he sendeth another to comfort him like *Nathan*; if he see one willing like *Esay*, he sendeth another to able him like the Seraphim; if he see one that thinketh well, hee teacheth him to speake well; if he see one that speaketh well, hee teacheth him to doo well; if he see one do well, hee teacheth him to continue well; if he see one meeke like *Moses*, hee maketh him wise like *Salomon*; if he see one wise like *Salomon*, he maketh him righteous like *Abraham*; if he see one righteous like *Abraham*, he maketh him patient like *Iob*; if hee see one patient like *Iob*, he maketh him penitent like *Peter*; if he see one loue one vertue, he maketh him loue another vertue; if hee see one hate one vice, hee maketh him hate another vice; if he see one like one sermon, hee maketh him like another sermon: when he hath him in his schoole, and hee commeth once to this, to say like *Samuel*, *Speake Lord, for thy seruant heareth*, then hee taketh him vp to the mount like *Moses*, and openeth his heart vnto him, teaching him a way to make vse of all that hee seeth, and of all that hee heareth, and of all that hee readeth, and of all that hee feeleth. Thus when God hath strained and fined him, he is apt to euerie good worke, and takes all occasions

1. Sam. 3.

ons to doo them. If hee but see one pray, his heart burneth to pray too; if hee see one reading, he hath a minde to read too: if he see one meditating, he hath a zeale to meditate too; if he see one sorrowing, hee hath a desire to sorrowe too: like the Disciples, which when they heard *Peter* say, we goe a fishing, they said, we will goe a fishing too. After this, euerie benefite maketh him thankefull, euerie instruction maketh him fearfull, and he is neuer well, but when hee is walking with God like *Enoch*, or when Christ is speaking to him, or when hee is speaking to Christ: for when God meeteth with his children, like a nurse hee emptieth himselfe of his milke, according to this text which we now handle, *To him which hath, shalbe giuen.*

Thus when you vse those giftes well which you haue, the Lord will come vnto you, and say that your heart may heare him, *Good seruaunt and faithfull, I will make thee Lord ouer much*: thy seede shall become a tree, thy spirite shall be doubled, First thou shalt haue a loue to heare, read and meditate: after thou shalt haue a little knowledge to iudge and speake of Gods Word, of the spirite, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt

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meete with good bookes , and GOD will send thee Teachers to instruct thee, and incourage thee like the Angels which came to Christ when hee hungred. Thus as a Trauailer passeth from Towne vnto Towne , vntill hee come to his Inne : a Christian passeth from vertue to vertue, vntill hee come to heauen, which is the iourney, that euerie man must endeaour to goe till death.

It followeth : *And whosoever hath not, from him shall bee taken, even that which it seemeth that hee hath.*

As the Lord saith to his faithfull Seruaunt, *Thou shalt bee ruler ouer much* : so hee saith of his sloathfull seruaunt, *Take his talent from him.* Heere is one like Iacob whom God loueth, to him (hee saith) *shall bee giuen* : heere is another like Esau whome GOD hateth, from him (hee sayth) *shall bee taken* : so one may say like Iob, *The Lord hath giuen* ; and the other maye saye like Iob, *The Lord hath taken.* But from whom doth hee take? *From him which hath not.* And to whom doth he giue? *To him which hath.* In this GOD seemeth not to deale his giftes charitably: for hee should giue to them which want.

Ioseph

Ioseph meruailed to see *Iacob* laye his left hand vpon *Manasses*, and his right hand vpon *Ephraim*, as though the younger should be more blessed than the elder. *Ishai* meruailed to see *Samuel* choose the least of his sonnes before the tallest, as though the vn-fittest were the fittest: so it is meruaile that hee which commaundeth vs to giue vnto them which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Iacob* but *E-san*, but God would haue him bleffe *Iacob* and not *E-san*: *Ioseph* would that *Manasseh* should haue more than *Ephraim*, but God would that *Ephraim* should haue more than *Manasseh*. As GOD loueth not as man loueth, so he giueth not as man giueth. Why should *Abraham* haue three Angels, & *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* goe vp the mount, as well as *Iames*? Why should not *Aaron* beholde God, as well as *Moses*? Why should not *Moses* goe to *Chanaan*, as well as *Caleb*?

According to our loue is Gods loue, and according to our hatred is Gods hatred. *Reuben* should haue had as good a blessing as *Iudah*, but when *Iacob* blessed him, (*Genesis* the 35. chapter and 22. vearse) hee remembered his sinne with *Bilbah*, & therefore

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Gen. 49. 4. curbed his blessing : for when hee blessed him he saide, *Thou shalt not be excellent* : as if he should say, *Reuben* thou shalt haue something, but thou shalt not haue so much as thou shouldest haue, because of thy vncleanesse with *Bilhab*. So *Moses* should haue gone to *Canaan* as well as *Caleb* : but God remembred his murmuring at the waters of bitternes. And when he desired to goe vnto it, God would not heare him, but let him see it from an hill, and so he dyed. So the third seruant should haue receiued as many Talents as his fellowes : but the Lord remembred how he hid the Talent which he had, and therefore would giue him no more, least he should hide them too : so we should haue more vnderstanding, more iudgement and more knowledge, but God seeth what wee do with this, and therefore stayeth his hand, least wee should abuse any more.

Iohn. 1. 16. This is Saint *Iohns* meaning when he sayeth. *God giueth grace for grace*, that is where hee findes one grace, there hee giueth another. This is Saint *Paules* meaning *Rom. 1.* where he sayeth, *The righteousness of God is reuealed from faith to faith*, signifying that they which haue faith shall haue more faith. Therefore this is the fearfullest signe, that wee haue no faith nor grace, if God do not encrease our faith and his graces in vs : For to him
which

which hath, shalbe giuen: Therefore, if wee had faith, wee should haue loue: if wee had loue, we should haue knowledge: if we had knowledge, we should haue zeale: if wee had zeale, wee should haue holines. As hee which hath broken one commaundement, is made gyltie of all: So he which hath one vertue, is made partaker of all. It is said: so long as *Iehoiada* liued, *Ioash* prospered and did well, because *Iehoiada* instructed and guided him. But when *Iehoiada* died, *Ioash* goodnes died with him, and he was neuer like himselfe after, but turned like his fathers. So there is a seede in the heart, which while it liueth and is fostered, we sprowt & prosper as *Ioash* did. But when that seede dyeth for want of cherishing: then wee begin to droope and fade, and decay againe as *Ioash* did. If one vertue be offended, shee lureth all her fellowes from vs, as many of *Ishbosheths* friends shronke with *Abner*.

2.Chro.24

Dauid setteth foorth the godly man like a tree planted by the waters side, which sprowteth, and groweth & bringeth foorth frute. Straight vpon this, he sayeth: It is not so with the wicked. When he spake of growing & flourishing, & fructifying, he sayeth: It is not so with the wicked: That is, it is contrarie with the wicked: therefore their giftes are not like the tree planted by the waters side, but like

Psal.1.3.

The beauenly Thrift.

like Chaffe which the wind bloweth away. Nay
Psal. 1. 5. . *saith Dauid, themselues are like Chaffe which*
the winde bloweth away. If they bee Chaffe,
Luke. 16. . *Then their fruit is Chaffe. The Gluttons Ta-*
Mat. 22. . *ble was for the vngodly, but the Lords Ta-*
ble was for the holy. Therefore he which had
not the wedding garment, had not the wed-
ding fealt. For if the Lord would cast Pearles
vnto Swine, why doth he forbid vs to do so?
Therefore it is not said, Be it vnto thee as thou
desirest, lest all should looke to receiue: but
Be it vnto thee as thou beleeneest, that all might
care to Beleene; It is not said to them which
seeke not, you shall find: but Seeke and you shall
find. How should they Enter which haue not
a hand to knocke at the doore? How shoulde
they Receiue, which haue not a tongue to
aske the giuer? How should they haue wise-
Pro. 1. . *dome, which haue not the feare of the*
Lord, which is the beginning of wisdom? Thus
as Iames saith, Shew me thy faith, & I will shew
thee my faith; So God saith, shewe mee thy
loue, and I will shew thee my loue; as Christ
was knowne at Emans by breaking of bread,
so you may know him heere by dealing his
Gen. 43. . *gifts. It is saide when Ioseph feasted his bre-*
thren, Beniamins messe had fīue times more
than any of his brethren, because Ioseph lo-
ued him more than the rest: so the mercie and
graces of God will shewe to whom his affe-
ction

tion standeth. If you see Christ leaning on a mans breast as *John* did on Christs breast, then you may say, this is a beloued Disciple: For as *Lidia* perswaded *Paule* and *Silas* to A&.16.13. come to her house, saying, *If you iudge me to be faithfull, come to my house*; so you may iudge them to bee faithfull to whose house the Lord commeth.

If you aske *Salomon* to whom the Lorde giueth wisdom and knowledge, hee answereth, *To a man which is good in his sight*, *Eccle.* the second Chapter, and twenty six verse: shewing that those men are gracious in Gods sight as *Ioseph* was in *Pharaohs*. Contrariwise, if you see God flying from a man, as *David* fled from *Saul*, that is, with drawing his spirit as the Maister did his Talent, then you may say, this is not a faithfull seruant to his Maister: for if hee had vsed his Talent well, the Lord would increase it as he promised, but because hee dooth abuse it, therefore the Lord doth withdraw it againe as he threatned.

To some God giueth, and neuer recalleth againe, to some he giueth and after taketh it from them: As some Angels went vp the Ladder and some went downe, so some mens gifts increase & some decrease. To the *Ephesians* the fourth Chapter, you haue God giuing, In *Matthew*, 21. you haue him taking.
In

The heavenly Thrift.

In *Gen. 1.* you haue God blessing. In *Gen. 4.* you haue God cursing. In *Acts. 26.* you haue God opening eyes. In *Esa 6.* you haue God shutting eyes. In *Daniel. 2.* you haue God making wise. In *Esa. 44.* you haue God making fooles. In *Iohn. 15.* you haue God dressing trees. In *Mat. 3.* you haue God hewing downe trees. When one sea floweth another ebbeth. When one starre riseth, another setteth. When light is in *Goshen*, darknes is in *Egypt*. When *Mordecai* groweth into fauour, *Haman* groweth out of fauour. When *Beniamin* beginneth, *Rachel* endeth. Thus we are rising, or setting: getting, or spending: winning, or loosing: growing, or fading vntill we arriue at Heauen or Hell. As *Elisha* his spirit was doubled; so *Sauls* spirit departed. As the *Gentiles* become beleeuers; so the *Iewes* become infidels. As *Saul* becommeth an Apostle; so *Indas* becommeth an Apostata. As *Iohn* groweth in the spirite; so *Ioash* decayeth in the spirit. As *Zacheus* turneth from the world; so *Demas* turneth to the world. As *Liddias* heart is opened; so *Pharabos* heart is hardened: Euen as the thornes burne while the Vines fructifie. When *Ishbosheth* was a sleepe vpon his bed; *Baanah* & *Rechab* came and tooke away his life: So while men sleepe & do no good, God commeth & taketh away their gifts.

gifts. It was neuer said, *Samson* hath lost his strength, vntil he harkened vnto *Dalilah*. It was neuer said *Saul* hath lost his spirit, vntill he harkened not to *Samuel*. It was neuer said, *Take his Talent from him*, vntill he hid it in the ground. One sinne openeth the dore for manie vertues to goe out. While *Iacob* stayd with *Laban*, *Labans* cattel increased, because God blessed him for *Iacobs* sake: but when *Iacob* went from him, many of *Labans* sheepe went with him, and hee grewe poore againe: so while the loue of righteousness is with thee, to husband thy knowledge and wisdom like *Iacob*, thou shalt thriue in graces, and one day shall teach another; but when that steward departeth from thee, then look that thy wisdom, and knowledge, and iudgement should decrease, as fast as the widdowes oyle increased: the world will winne the flesh, and the flesh will winne the spirite, and one sinne will crie to another, as the *Moabites* did at the riuer, *Now Moab to the spoyle*, now sinnes to your spoyle: then thy knowledge shall flie as though it were afraid to be taken captiue of ignorance, thy loue shal not abide thy hatred, thy humilitie shall not abide thy pride, thy temperaunce shall not abide thy concupiscence. As thou seest the leaues fall from the trees in a boystrous winde: so thy graces shall drop away
one

The heavenly Thrift.

one after another, as though thou were in a consumption. As the Arke would not stayer with the *Philistines*: so the grace of G O D will not stayer with sinners, but flieth from them like persecutors. *David* was not so readie to flie from *Saule*, but the spirite was as readie to flie from him too. This must come vppon all which sinne like *Sampson*, theyr strength must depart from them vntill they learne like *Nebuchadnezzar* from whence it came. This sentence is such a meditation, that he which would preach it to the quick, had neede to haue an eye in all mens harts, to see how one vertue dieth after another, vntill the soule die too. As there is a fall of leaues, and an Eclipse of the Sunne, & a consumption of the bodie: so there is a fall of gifts, and an Eclipse of knowledge, & a consumption of the spirite. It is strange to see, how wisdom, and knowledge, and iudgement doo shun the wicked, as though they were afraid to be defiled. As *Barack* would not goe, vnles *Deborah* would go with him: so knowledge will not stay vnles vertue wil stay with her. To this *Jeremie* pointed when he mocked the *Iewes* for saying, *Knowledge shall not depart from the priest, nor counsel from the wise, nor the word from the prophet*: to this *Esay* pointed when he saith, *The wisdom of the wisemen shall perish, and the understanding of*

Dan. 4.

Ier. 18. 18.

Esa. 26. 14

of the prudent shalbe hid: as if he should say, one day Christ wil tel you, that *Whosoener hath not, from him &c.* And when you heare that saying, then remember these examples how he hath fulfilled it before. After come the Apostles, and they shew some *hardened*, some *bewitched*, some *blinded*. Paul tels how *Demas fell away*, & *Iohn* sheweth how *manie fell away*. Thus the Prophets & Apostles on either side, & Christ in the midst hold vp this threatning as if it wer a pit, which al are falling into. The soule of man is called *the temple of the holy Ghost*. As God pulled down his temple, when it became *a den of theeues*: so he forsaketh *the temple of the soule*, & taketh his graces with him (as from a diuorced spouse) when it lusteth after other loues: with anie talent he giueth this charge, *Vse & increase it until I come*; being left, at last he commeth againe to see what we haue done. The seede was sowed, this yere the Lord calls for frute, & none wil come; the next yere, & the next after, & none comes: at last the curse goeth forth, *Neuer frute grow vpon thee more*. Then as the figtree began to wither: so his giftes begin to paire, as if a worme were stil gnawing at them: his knowledge leeseeth his relish like the *Iewes Manna*; his iudgement rustles like a Sworde which is not vsed: his zeal trembleth as though it were in a Palsie;

his

2. Cor. 6.
16

The heauenly Thrift.

his faith withereth as though it were blasted, and the image of death is vpon all his religion. After this, he thinketh like *Sampson* to pray as he did, and speake as he did, and hath no power, but wondereth like *Zedekiah* how the spirite is gone from him. Now when the good spirite is gone, then cometh the spirite of blindnesse, and the spirite of errour, and the spirite of feare, and all to seduce the spirite of man. After this, by little and little first he falls into error, then he comes vnto heresie, at last he plungeth into dispaire: after this if he enquire, God will not suffer him to learne; if he read, God will not suffer him to vnderstand; if he hear, God will not suffer him to remember; if he pray, God seemeth vnto him like *Baal*, which could not heare: at last he beholdeth his wretchednes, as *Adam* looked vpon his nakednes, and mourneth for his gifts as *Rachel* wept for her children, *because they were not*. All this commeth to passe, that this Scripture might be fulfilled, *Whosoever hath not, from him shalbe taken that which he seemeth to haue*. As the ship sinketh vpon the Sea, while the merchant sporteth vpon the lande and makes him banquerout when he thinketh that his goods are coming in: so while we are secure, and the heart spendeth, and the eare bringeth not in, by little and little the

the stocke decayeth, and moe become ban-
querouts in Religion, than in all trades be-
side. When a man sinneth, he thinketh with
himselfe I will doe this no more, after ano-
ther sinne promiseth as much profit as that,
and hee saith againe I will doe this and no
more, presently another sinne promiseth as
much profit as that, and he saith againe I
will doe this and no more. There goeth
strength and there commeth a wounde, so
the soule bleedeth to death and knoweth
not her sicknes till shee be at the last gaspe.
Euen as a man vndresseth himselfe to bed,
first he casteth of his Cloake, and then his
Coate, and then his Doublet, so when God
rifleth our hearts, hee pulleth away one fea-
ther after another: first he wounds his faith,
after he strikes his loue, then he blindeth his
knowledge, then hee shall haue no delight
to heare the worde, after he shall growe to
hate the Preachers of the worde, at last hee
shall euen hate the word it selfe. This is the
bleeding of the soule, or the spirituall con-
sumption, when graces drop away, as the
haires fall from an hoarie head before death.
Let *Achitaphel* bee a spectacle for all to
feare, he was counted a wise man and a deep
Counsellor, yet because it was the wisdom
of the flesh, the storie saith that God turned
his wisdom into follie, and that hee might

The heavenly Thrift.

seeme foolish (as he was indeed) God made him to hang himself, whereby his folly vvas more notorious than his wisdom. But most notable is the example of persecuting *Saul*, when he began to fall, he ran headlong. First he fell in hatred of *David*, then he fell in hatred of God, after God fell in hatred of him: Anon the spirit departed from him : At last, hee sought for helpe at Witches, which hee had condemned before. This is the propertie of sinne to spur a man forward vntill he commit that which he condemneth himself, that he may be tormented of his own conscience. Now if I might apply this Scripture as Christ faith, are there no moe sinners but they vpon whom the Tower of *Shilo* fell? So I may say, is the Talent taken from none but from him which hid it in the ground? Nay *Saul* was but a tipe of many which shoulde lose the spirite, *Sampson* was but a tipe of many which should loose their strength, *Demas* was but a tipe of many which should embrace the world: as *David* crieth *how are the mightie ouerthrowne?* So we may mourne & say, how are the zealous cooled, howe are the diligent tyred? They which should season others are become like the white of an egge which hath no tast: once they seemed to haue fruite, but nowe they are not hanged with leaues. As God cried vnto *Adam*, *Adam* where

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where art thou? so they may cry Zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which shined like the sunne when they rose, seeme now to be eclipsed of their light. The world hath won the flesh, the flesh hath won the spirite, & *Jordan is turned backe*. As God took heat from the fire when it would burne his children, so he taketh knowledge from the learned when they turne it to euill. Now whē they see such rumes on their gifts, with what heart can they thinke: I am the tree whom Christ accurseth; or I am the seruant of whom it is said, *Take his Talent from him*. Therefore I say to you as Christ saide, remember *Loths* wife, as hir body was turned into salt: So your wisdom may turne into follie, your knowledge may turne into ignorāce your vnderstanding may turne into blindnes, your zeale may turne into coldnes: therefore let all which haue a Talent take heed how they vse it. Three things I note in these words, and then end. First, Christ saith not, It shalbe taken from them which haue, but from them *which seeme to haue*. Lest they which stand should feare to fall, *Paul* sayeth not, *Let him which standeth, take heed least hee fall*; but *let him which thinketh he standeth*: so least they which haue the spirit should feare, Christ saith, *It shall bee taken from them which*

The beauenly Thrift.

seeme to haue. Marke how warily the Scripture speaketh, for this speech doth shew that many shall fall, and yet it doth shewe that none shall fall but they which seem to stand, that none shall lose the spirit but they which seeme to haue it. For if Christ would take from them which haue, as he giueth to them which haue, hee would not say they *which seeme to haue* at his taking, no more then hee said it at his giuing. So wee haue a comfort in this terrour, like the honie which *Sampson* found in the Lions iawes: For if God will take from none but them which seeme to haue, then we neede not feare vnlesse we bee hypocrites, for the threatning is made to none but them which seeme. Secondly this speech doth shew that many haue that shew of holines which *Paul* speaketh of, wherewith they would deceiue God and deceiue themselves: you haue *Pilate* washing his handes in hypocrisie, as well as you haue *David* washing his hands in innocencie. You haue the *Sychemits* with their circumcision, as wel as the *Israelits* with their circumcision: you haue the *Sadduces* with their doctrine, as vwell as the Apostles vvith their doctrine: you haue the *Pharisee* with his Praier, as well as the *Publican* with his praier: you haue the *Pythoist* with her confession, as well as *Peter* with his confession: you haue the Ex-
orcists

orcists with their Iesus, as vvell as *Paul* vwith his Iesus: you haue *Sathan* vwith his Scripture Mat. 4. as vvell as *Christ* vwith his Scripture: you haue *Indas* vwith his kisse, as vvell as *Jonathan* vwith his kisse: you haue *Cain* vwith his sacrifice, as vvell as *Abel* vwith his sacrifice: you haue *Esau* vwith his teares, as vvell as *Marie* vwith her teares: you haue *Achitophel* vwith his vvisedome, as vvell as *Salomon* vwith his vvisedome: you haue *Zedechia* vwith his spirit, as vvell as *Eliab* vwith his spirit: you haue *Iezabel* vwith hir fasts, as vvell as *Anna* vwith her fasts: you haue the harlot vwith hir vovvs, as vvell as *Jacob* vwith his vovve. Of all these this Scripture is fulfilled, *That which they seemed to haue, was taken from them.*

This is the first note, the very shevve of goodnes shall bee taken from them vvwhich haue not goodnes it selfe; lest men shoulde content themselves vwith shevves and shadowes, Christ saith, *That which he seemeth to haue, shall be taken from him*: As if hee should say, take avvay his Talent & his napkin too, that he may not seeme to haue a Talent. As *Moses* saith, *I will not leaue a boofe behinde*. Thou shalt not seeme iust, nor vvise, nor honest, but I vvill make thee as naked to men, as *Adam* vvast to mee. Euen as the Fig tree because it had no fruite vvast spoiled of his leaues vvwhich shevved like fruite, so they

The beauenly Thrift.

which haue made shipwracke of honestie,
shall make shipwracke of credite too: Their
name shal go with a brand vpon it like *Cain*
the murderer, *Achan* the theefe, *Absalon*
therebell, *Magus* the forcerer. *Iudas* had
for his title, *Iudas which betrayed the Lorde,*
Act. 1. *Ieroboam* had for his title, *Ieroboam*
which made Israell to sinne. *Demas* had for
his title, *Demas which embraced the world.*
Marke howe sinnedooth persecute and vex
the sinner. Indeede *Demas* had imbra-
ced the world, but he would not haue all the
worlde to knowe it, but see first howe God
makes *Paul* to know it, and after hee makes
him to proclaime it, that now *Demas* is not
onely an hypocrite, but knowvn to be an hy-
pocrite, like a Rogue vvhich is burned in the
care. When *Ieroboams* vvife came to the
Prophet to enquire of hir sonne, shee disgui-
sed hir selfe because shee vvould not bee
knowvn, yet the Prophet knevve hir; for so
soone as shee knockt at the doore, hee called,
come in *Ieroboams* vvife; so though men dis-
guise themselves vvith sober countenances,
and holy speeches, and honest company, be-
cause they vvould not be knowvn, yet vvhen
God seeth an hypocrite, hee vvill pull his vi-
zard from his face as *Adam* vvas stript of
his figge leaues, and she vve the Anatomie of
his heart as though his life vv ere vvritten in

his

his forehead, and he shall meruaile how men knowe that, vvhich hee scarce thought had beene knowne to God.

Thus hee vvhich hath made the day, can bring foorth thy righteousness like the light: Hee vvhich hath made the night can bring forth thy vickednes like the darke. Therefore *Salomon* saith, *The Candle of the wicked shall be put out*; That is, the least light that hee hath shall be quenched, *Prou. 15.*

Thus you see how God vvill increafe you gifts if you vse them, and how how he vvill decrease them if you vse them not. Now we le vs pray that he vvill teach vs this vse,
that vvee may receiue his
blessing.

FINIS.



The Magistrates Scripture.

Psalme, 82.6.7.

6 *I haue said ye are Gods, and ye a'l are children of the most Highest:*

7 *But ye shall die as a man, and ye Princes shall fall like others.*



May cal this text, *The Magistrates Scripture*. Considering the state of kings and gouernors, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And first shewes what a high calling Princes and Rulers haue, and then lest they should bee proud of it, and make their Magistracie a chaire of ease, he turnes vpon them againe, as though hee had another message vnto them, and tells them that though they be aboue other, yet they shal die like other, and though they iudge heere, yet they shall bee iudged

The Magistrate's ripture.

iudged hereafter, and giue accompt of their Stewardship how they haue gouerned, as straight as their subiectes how they haue obeyed. A good *Memorandum* for all in authoritie, so to deale in this Kingdome, that they loose not the Kingdome to come.

I haue said ye are Gods, &c. How can hee call them *Gods*, which calls himselfe *the only God*, and saith, *There are no more Gods but he*, *Esay 44. 5. and 45. 21.* *I haue made thee Pharaoh's God*, saith God to *Moses*, *Exodus 7. 2.* because hee had giuen him power to speake vnto *Pharaoh* in his name, and to execute his iudgements vpon him: so he calleth *Magistrates Gods*, because hee hath giuen them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers maye learne how to gouerne, and subiects howe to obey. As the inferiour *Magistrates* doo nothing but as the superior *Magistrate* prescribeth: so they which rule vnder God for God, must rule by the prescript of God, and do nothing but as their conscience tels them, that GOD would doo himselfe. Therefore they which vse their power against GOD, which beare the person of God, and execute the will of the diuell, which make lawes against Gods lawe, and be enemies to his seruants; are worse than *Balaam*, which would
not

The Magistrates Scripture. 38

Not curse whom God blessed, and so much as in them lieth, make G O D a liar, because they cannot so well be called *Gods*, as diuels; such *Gods* go to hell.

Nom. 22.
18.

Eesai. 30. 33

I haue said ye are Gods &c. First this name enformes vs what kinde of Rulers and Magistrates we should choose; those which excell all other men like Gods amongst men. For a king should be a man after Gods own hart like *Dauid*, as appeareth in the first booke of *Samuel*, the thirteenth Chapter and fourteenth verse. As al those whom God set ouer his people in his mercie and not in his anger, had some note of excellencie aboue the rest, which God chose them by, as it were the Magistrates marke. The mildest man, *Numb.* 12. 3. or the wisest man, *1. Reg.* 4. 31. or the iustest man, *Heb.* 7. 2. as though if all these had met in one, the inquisition should haue staid there and all giue place to him: but our vertues are so singled, that he which was called the mildest is not called the wisest, and he which was called the wisest is not called the iustest, as though God found some defect in his owne election. For when hee chose one milde, another wise, and another iust, hee showed that hee would haue one which is milde, and vvise, and iust like himselfe, that is (as I may say) a man made euen in print.

As

The Magistrates Scripture.

As *Paul* biddeth to choose widdowes which were widdowes indeed *1. Tim. 5. 3.* so we should choose Magistrates which are Magistrates indeed, that is such as seeme to be sent of God for that purpose, as *Pharoah* chose *Ioseph* because he was the fittest in all the land. *Genes.*
2. King. 2. 9 41. 38. *Elisha* thought that the single spirite was not enough, but required that the spirite of *Eliab* might be doubled vpon him, because he was a prophet which should teach other: so we should picke out them which haue a double spirit to be Magistrates, because they must gouerne others, as God picked forth *Iosua* in *Moses* roome: he might haue chosen manie out of all *Israel* which had the spirite of wisdom; but hee choose *Iosua*, of whom he saith, that *he was full of the spirit of wisdom.* *Deut. 24. 9.* shewing, that if one be better than another, he should be chosen before the rest, because the best haue saide, *Send another: Exo. 4. 14.* as though none were fit, but for want of Angels wee are faine to make Magistrates of men. Therefore as *Samuel* went ouer all the sonnes of *Ishai* to appoint a successor to *Saule*, and put back one after another which thought themselves fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discern him: so necessarie it is that this choyce be committed to none but the godly,

ly, because he which would haue chosen the best, yet liked another before him. Therefore there was such a scrutinie amongst the Tribes to finde out the man whom God had chosen, as *Iethro* taught *Moses* to cull out of Exod. 18. 21 all the people those which had best courage, and feared God, and dealt trulie, and hated couetousnes. Therefore a wicked man maie not supplie the place of God, as the Scribes and Pharises fate in *Moses* Chaire: but as it Mat. 23. 2. is said of *Iudas*, *Let another take his place*: so Act. 1. 20. let better take their place, for they vvhich are called *Gods*, must be like God. If all should be *holie as he is holie*, how much more should 1. Ioh. 3. 3. they be pure as he is pure, vvise as he is vvise, iust as he is iust, vvhich beare his name, vvhich supplie his person, and guide the vworld vnto good or euill? If the race should bee to the svvift, and the battell to the strong, then as Eccle. 9. 11. *Saul* did exceede all the men of *Israel* from 1. Sam. 9. 2. the shoulders vpvvard: so hee vvhich commaunds others, should exceede other in gifts of grace, that they may knowve him from the rest, and say, this is he, for he exceedes the rest in vertue, as *Saule* did in stature, like the King of Bees, vvhich is the fairest of all the hiue. Therefore if *Pharao* vvould let none but *Io-* Gen. 4. 18 *seph* gouerne *Egipt*, *Pharao* shall rise vp against those Kings, vvhich care not vvhome they place ouer their people, imitating *Rhe-*
hoboam,

The Magistrates Scripture.

hoboam, vvhich made them his companions, vvhome hee should haue expelled from his Court. *1. King. 12. 8.*

Secondly, this extolleth the calling of
Gen. 48. 16 Magistrates. As *Iacob* honoured *Iosephs* children, vvhhen he said they should be called after his name: so God honoureth the Magistrates, vvhhen he giues them his ovvn name, calling them *Gods*, as though there vvere a kinde of Godhead in them. These things
Pro. 24. 23. pertaine to the vvhise; and they themselues doo not alvvayes see it; yet hee vvhich hath a spirituall eye, & carries the patterne of God in his heart, may see another likenes of God in Magistrates, than in common persons. As
Exo. 31. 3. the builders of the Temple had a speciall
& 35. 31. vvise dome and spirite, vvhich God gaue the for that vvork vvhich they vvere chosen too:
1 Sam. 16. so vvhhen *Samuel* had anoynted *David*, he saith, *that the spirit of the Lord came upon David from that day forward*: as though he had another spirit after than he had before. There is a difference betweene Kings and inferior Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reppard for God, to punish for God, to speak for God, to fight for God, to reforme for God: and therefore their Battailles are called *the Lords battailles*,
and

and their Iudgements *the Lords Iudgements*,
 and their Throne *the Lords Throne*, and the
 Kings themselves *his Kings*, to shew that
 they are al for *God* like his hands: by some he Math. 14.
 reacheth mercie, by some iustice, by some 19.
 peace, by some counsel, as Christ distributed
 the loaves and the fishes by the hands of his
 Disciples. This God requires of all when he
 calls thē *Gods*, to rule as he vould rule, iudge
 as he vould iudge, correct as he vould cor- 2. Cro. 9, 8
 rect, revvard as he vould revvard, because it
 is said, *that they are instead of the Lord God*:
 that is to doo as he vould doo, as a Scholler
 vvrites by a coppie. This is a good studie
 for Magistrates in all their iudgements, to
 consider vvhat God vould doo, because
 they are in steade of *God*; I rule for *God*, I
 speake for *God*, I iudge for *God*, I revvard for
God, I correct for *God*: then as hee vould
 doo and determine, so must be my sentence.
 As vve should think howv Christ praied be- Mat. 11. 29.
 fore vve praie, & howv hee spake before vve
 peake, because his actions are our instructi-
 ons: so they should think howv Christ vould
 iudge before they iudge, because Gods lavve
 appointed for their lavve. Such a thought Deu. 17. 19
 must needs leuel the vvay before them, & put
 them in mind of a good & iust & holy iudge-
 ment, because God is good & iust and holy.
 Thirdly, they are called *Gods*, to teach
 them

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them how they should gouerne. Howsoeuer other care for the glorie of God, the performance of his will, the reformation of his Church, Princes and Rulers which are Gods themselves, are to doe the busines of God as their owne busines, because they are Gods. Gods businesse is their businesse, Gods lawe is their lawe, Gods honour is their honour. When the King or Iudge, or Magistrate, dooth seeke the Kingdome and glorie of God, he should thinke hee seeketh his owne kingdome and glorie. And therefore seeke it, and further it as earnestly and diligently as he would his owne, and rule, & iudge, and speake, and punish, and counsaile as he would for himselfe. Euen as *Dauid* counted Gods foes his foes, & Gods friends his friends. And *Moses* persecuted them that were Idolaters against God, as he did them which were Traitors to himselfe.

Psa. 139. 21

Exo. 32. 27

Num. 16. 16

If this were obserued, we should see such a change, that diuers which take should giue & they which giue should take, they which labour should rest, & they which rest should labour. How can they pray to God, which know that the lawes of God are not obeyed, that his will is not regarded, but the poor vnpietied, because of their remissenes, in not bridling the insolent. It may seeme that in *Eliab* his answer to *Achab*, it was prophetic

vvh

who should trouble Israel to the worlds end: 1. King. 18.
for, speaking to the wicked Magistrate, hee^{18.}
said, *It is thou which troublest it.* So the vn-
godly Rulers, and gracelesse striuers against
lawfull rule, in their owne harts calling them
selues *Gods*, not being so called of God, are
cause of all disorder in euerie Common-
weale.

Fourthly, they are called *Gods*, to encou-
rage them in their office, and to teach them
that they neede not dread the persons of
men: but as God dooth that which is iust &
good without the ielozie of men, so they
vppon the Bench and in all cases of Iustice,
should forget themselves to bee men, which
are lead by the armes betweene fauour and
feare, and thinke themselves *Gods*, vvhich
feare nothing. This boldnes is so necessarie
in them which should iudge all alike, that in
Deut. 3. 28. Moses encourageth Ioshua, in *Ios.*
1. 18. the people encourage him, in *verse 9.*
God doth encourage him, saying that he wil
bee with him: but here he is with him; for,
hearing G O D call them *Gods*, shewes that
God is there, nay, that they are he: which
should strike a wōderfull minde into them.
As a princelie spirit came vpon *Saul* so soone
as he was king, so hearing that they are *Gods*,
it should change them, & make them excell
the order of men, vntill they resemble God,

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after

The Magistrates Scripture.

after whom they are named, as *Salomon* studied and praied till he was wiser than al that he gouerned: then they neede not blush to read this testimonie, *I haue said yee are Gods*. Or else it will seeme a check vnto them, like the mocke which God gaue to *Adam*, when he said, that *bee was become like himselfe*. As manie sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more than *Nabal*: so manie plaie *Nabal* in their offices, and are readier to aske, *Who is Dauid? who is Christ?* when his cause comes before them, than speake or do anie thing for him; but the women goe before them againe like *Abigail*, as though G O D would shame them with the weaker vessell. I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the religion of these times; they feare nothing more than to bee counted too precise: but G O D dooth call them more than precise, for he calls them *Gods*, of all men then they shoulde not forget his name. Princes & Rulers haue manie names of honour, but this is the honourablest name in their Titles, that they are called *Gods*: other names haue been giuen them of men for reuerence or flatterie, but no man could giue them this name but G O D himselfe.

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Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, & how they should honor him. What am I more than he, that God should set mee in his owne Chaire, and giue mee his owne name more than others? he hath not don so to all: but if they which are called his *children* are *happie*, they which are called his *disciples* are *happie*, they which are called his *seruants* are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name than his owne, hee would haue called them by some other name; but this word is enough to put them in minde of all that they should doo. Thinke that *ye are Gods*, and it will make you ashamed to obey the diuell, for then yee are like *Gods* no more, but like sinfull men, and the poorest vassall which serues God in a cottage is liker God than you. Are they *Gods* which oppresse Gods children? nay, dooth not he lie which calls them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not be abashed? can he sit down in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God.

Againe, for another sort of *Gods*: Dooth iniquitie become *Gods*? Dooth partialitie become

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2. Thes. 2. 4

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become Gods? doo bribes become Gods?

2. Cor. 4. 4. They are greedy Gods idoll Gods, belly gods, and may be tearmed Gods, because they are

Daniel. 4. like the god of this world; which doo but stay (like *Nebuchadnezzar*) vntill their iniquities bee full, that they may bee cast out like beasts, as a derision to them they gouerne.

Nehe. 6. 11. But they which regard this honourable testimonie of God, as *Nehemiah* said when hee was tempted to flie, *Should such a man as I flie?* so when they are tempted with bribes, *Should such a man as I take bribes?* *Should such a man as I doo wrong?* *Should such a man as I be a liar, or a swearer, or a scoffer, or a drunkard, or a gamester, or a vsurer, or a prophaner, vppon whome all eyes are set to take their example, and would hearken sooner than to God himselfe?* Then he resolueth to rule according to his name, knowing that all the soules which might be won by him, shall be required of him, as the finnes of *Israel* were imputed to *Ieroboam*. Thus God dooth catechize them in their owne names, and calls them Gods, to teach them their dutie to God. All should be godly, but they should be like Gods: that is, (as I maye say) more than godly, or the next to G O D in godlinesse. If anie come betweene them, they lose of their honour, and should think themselves put downe, like a guest which is
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set lower, or a Iustice which is turned out of office. For so God dooth humble them and disgrace them which dishonour their calling, as hee did *Saul*: when the princelie spirit departed from him, his sonnes, and his daughters, and his subiects did fauour *Dauid* more than him, that he could doo nothing with them; because God did not loue him, hee would not let his seruants loue him. But when *Dauid* came to the Crowne, because he had grace with God, hee prospered in all that he went about, and euer reformed what hee would: for the Lord (as hee sayd) subdued the people vnto him, that is, made them incline to his will; as we read of *Saule* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers harts doo stand toward God, the peoples harts should stand toward them, and they should carrie them like God to all their desires, as it is said of *Dauid*, *What soeuer the King did, pleased all the people*.

Therefore looking into this diuine ordinance what a power they haue ouer the people, which they should neuer haue got from men, if GOD had not giuen it them, I haue thought it an easie matter to redresse an hundred things vvhich trouble Christen-

The Magistrates Scripture.

2. Cor. 4. 4. Some without reason, and none would kick
against it, if these *Gods* would cast downe
their crownes, and begin to the rest, for all
stay vpon them, like the alarum which sound-
deth first to the battell: for our experience
shews, that there wilbe no great good done,
if the example of the best giue not light vnto
the rest.

Oh, would that Princelie spirite would
once come vpon them to go before the peo-
ple, which *Moses* appointed for the *Kinges*
place, and not lag after them like *Herode*
which said, hee would come after the wise
men to *Christ*: for if *Nicodemus* come by
night, no meruaile though the rest come not
at all. Thus their name tells them how they
should rule, and by consequence teacheth
how we should obey: God calls them *Gods*,
therefore he which contemneth them con-
temneth God: God calls them *fathers*, ther-
fore we must reuerence them like *fathers*:
God calls them *Kings, Princes, Lords, Iudges,*
Powers, Rulers, Governours, which are names
of honour: and shall wee dishonour them
whom God doth honour? Our first lesson,
Pro. 24. 21 is *Feare God*; the next is, *Honour the King*:
that is (as *Paul* interpreteth) *We must obey*
for conscience, not against conscience; for that
were to put a stranger before the *King*, and
the *King* before *God*, which *Christ* saith, haue

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no power but from God, and therefore cannot Ioh. 19. 11
make themselves Magistrates, no more than
they can make themselves Gods. As none Heb. 5. 4
could giue this name but G O D, so no man
which exalteth himselfe can challenge this
honour, no more than *Simon Magas* was Act. 8. 9
great, because he called himselfe a great man;
But they to whom God saith, *I haue called ye*
Gods, as if he had the naming and appointing
of them. *Euerie power is from God*, for by na- Rom. 13. 2
ture no man can chalenge power ouer other,
but by the word: and therefore *enerie soule*
which is subiect to God, must be subiect to them, 1. Pet. 2. 13
for hee which callsthem *Kings*, calls vs *Sub-* Ier. 27. 12
iects: this is their patent (as the Queene of
Sheba said to *Salomon*) that *God hath chosen*
them kings and set them vpon the throne. As he 2 Cro. 9. 8
said, and all things were made, so as he saith, Gen. 1.
all things should be. Therefore vnles ye heare
this *I say* that ye are Lords, and Iudges, and
Magistrates; ye are no Lords, no Iudges, no
Magistrates of God. And therefore the Pope
and his Cleargie to whom God neuer said,
ye are Lords, or Iudges, or Magistrates, are
no Lords, no Iudges, no Magistrates of God,
but that which the Lord saith they are, that
they are, and no more, though they put on a
triple crowne. If they were worthie to bee
called as others, Pastors, Doctors, and Tea-
chers, we would giue them those titles.

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1. Sam. 17.
39.

Gen. 11.

Ruth. 1. 20.

They which giue them more than the Lord giues them, make them proud, and insolent, and tyrannous, more than they which are Lords, and Iudges, and Magistrates indeed. But for these vsurped titles and base borne honour which they haue encroached from men (which puffe them vp, & trouble them like *Saules* armour) they would haue intended the dutie of Ministers and Teachers, as the Apostles did; whereas now they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers nor good Magistrates, but Linſie wolſie a mingle mangle between both, nay vtterly ſalne from both, being no ſhepherds but wolues, of whose ſlaughters all Chriſtian Kingdomes haue been the ſhambles, who ſeeking a ſuperfluous title, they haue for-gone all neceſſarie duties: and but for their formalities, a man could not know of what profeſſion they are, for they neuer preach nor write but to maintaine their kingdome which falls (like the Tower of *Babel*) faſter than they build. Therefore as *Naomi* ſayde, *Call me no more Naomi, which ſigniſieth beautifull: but call me Mara, which ſigniſieth bitter*: ſo they may ſay, Call vs no more Biſhops, or Paſtors, or Doctors, or Preachers, but call vs robbers, and ſleepers, and giaunts, and phariſies, whom we ſucceed. For why ſhould they

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they be called Bishops which do not watch,
or Pastors which doo not feede, or Doctors
which doo not teach, or Iustices which doo
not Iustice? except this be the reason, The Exo. 20. 23.
Idolls were called *Gods*, though they were
vnlike God. If their bodies had growen as
farre out of square since Christs ascension, as
their titles, pompe and honour, they might
stand in the maine seas and not be drowned,
for their heads would crowe aboue the wa-
ter.

It followeth : *But yee shall die as a man.*
Heere hee distinguisheth betweene mortall
Gods and the immortall *God*. Ye haue seene
their glorie, now behold their ends, *They shall*
all die like others. Though they bee neuer so
rich, so goodly, so mightie, so honourable
while their date lasteth, yet they maie as
trulie as *Iob* call *Corruption their father, and*
the worme their mother : for the graue shall bee Iob. 17. 14.
the last bed of all flesh. As they were borne
like men, so they *shall die like men*, the same
comming in and going out is to all : nay, if
if ye respect but the bodie, he might saie, Ye
shall die like beasts : for *Man being in honor,* Psal. 49.
(saith David) may wel be compared vnto beasts
that perisheth : though he be in honor, yet he
perisheth like the beasts which hath no ho-
nour, and death will not take his kingdome
for a ransome, when God doth but say, his
time

The Magistrates Scripture.

Esay. 40.

time is come. When *Esay* had said, that *All flesh was grasse*: as though hee would correct his speach, he adds, *and the glorie of it is as the flower of the field*. As if hee should say, Some men haue more glorie than other, and they are like *flowers*, the other are like *grasse*: no great difference, the *flower* shewes fairer, but the *grasse* stands longer; one sythe cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great Man liue in his pallaice, and the poore man dwells in his cottage, yet both shall meete at the graue, & vanish together. Euen they which are Lords and Iudges and Counsaillors now, are but successors to them which are dead, and are neerer to death now, than when I began to preach of this theame. It had been a great Sessions for all other to *die*: but for Magistrates, for Princes, for Kings, for Emperors to *die* as they *die*. What a battell is this, that leaues no man alieue? Shal the Gods *die* too? He giues them their title, but hee tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their cloathing be not like other, yet their end shall bee like other: nay, their ends are like to bee more feare-

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fearefull than other : For God makes him
examples of great men, as he did of *Pharaoh*; Exo. 9. 16.
and therefore we see so many strange and so-
daine deaths of Princes, more than of o-
ther.

Therefore hee spake heere with the least
when hee saide, *Yee shall die like other*, for
verie fewe of them escape the Svorde,
or knife, or poyson, which other neuer or ve-
rie seldome feare. But if all your subiectes
were your friends, yet *yee shall die like them*:
for, are yee not colde vwhen vvinter comes,
are ye not vvithred vwhen age comes, are ye
not vvake vwhen sicknes comes, and shall
yee not goe (as vvell as the meanest) vwhen
death comes?

Therefore be not proude of thine honour
as though it vvoulde last alvvayes, for thou
shalt *die* and then all thine honour shall for-
sake thee, and another shall rise in thy place
as great as thou, and vwhen his glasse is run,
another shall follow him, and so another, till
death haue all.

Bee not cruell in thine authoritie, as
though it vvoulde last alvvayes : for thou
shalt *die*, and then thy authoritie shall *die*
vvith thee : and they vvwhich remaine a-
liue, vvill sende infinite curses after thee,
because thy life vvvas as a bitter scourge vn-
to them.

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The Magistrates Scripture.

Bee not secure for thy wealth, as though it would last alwaies: for thou shalt *die*, & then another shall take thy riches, and thou shalt goe to giue accompt how thou comest by them. How manie things dooth hee implie when he saith, *ye shall die*? This is a Barre in their armes, which makes the proudest peacocke laie downe his feathers when hee thinkes vpon it, though hee pricke them vp againe: whereby the holy Ghost woulde haue them learne, that nothing will make them liue, and rule and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all; signifying, that prosperitie makes vs forgetfull of our endes, and that these mortall *Gods*, liue as though they were immortall. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but chop into the earth before they beware, like a man which walketh ouer a field couered with snow, & sees not his way, but when hee thinketh to runne on, sodainly falls into a pit: euen so they which haue all things at will, and swim in pleasure, which as a snowe couereth their waie, and dazeleth their sight: while they they thinke to liue on, and reioyce still, sodainlie rush vpon death, & make shipwrack in the calme sea.

Therefore, as it is good for them to heare
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they are *Gods*: so it is meete to knowe they *shall die*. Wherefore ye *shall die* saith he in the next wordes, as if hee would preuent some conceipt that they would take of the words which hee cast out before, hee cooles them quicklie before they svell, and deferres not to another time, but vvhether hee calls them *Gods*, there hee calls them vvormes meate, least they should crouve betveen the praise and the checke, *I haue said ye are Gods, but ye shall die, &c.* But for this *die*, manie vvould liue a merrie life, and feast and sport and let the vvorld slide: but the remembraunce of death is like a dampe, vvhich puts out all the lights of pleasure, and makes him rub and frounce and vvhine vvhich thinkes vpon it, as if a moate vvere in his eye. Ohovv heaue tidings is this, to heare thou shalt *die* from him vvhich hath life and death in his ovvne handes, vvhen the message is sent to them vvhich raigne like *Gods*, as if he should say; Euen you vvhich glister like Angels, vvhom all the vvorld admires, and sues, and boovvs too, vvhich are called honourable, mightie, and gracious Lords, I vvill tell you to vvhat your honour shall come: First ye shall vvex olde *like others*, then ye shall fall sicke *like other*, then ye shall die *like other*, then yee shall be buried *like other*, then ye shall be consumed *like other*, then yee shall be iudged *like other*:

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other, euen like the Beggars which crie at your gates; one sickens, the other sickens; one dies, the other dies; one rots, the other rots; looke in the graue and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poore, that once hee shall bee like the riche, one day he shall be as weal-thie, as mightie, and as glorious as a King; one howre of death wil make all alike: they which crowed ouer other, and looked down vpon them like Oakes, other shall walk vpon them like worms, and they shall be gone, as if they had neuer beene. VWhere is *Alexander* that conquered all the world, and after fought for another, because one would not satisfie him? VWhere is *Zerxes* which coulede not number his Armie for multitude? VWhere is *Nemrod* which built his nest in the Clowdes? VWhere
Gen. 11. 4
Iud. 15. 15 is *Sampson* which slue an Armie with the Iawe of an Asse? VWhere is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? One hundred Princes of England are dead, and but one a-live, the rest are gone to giue account how they ruled here when they sustained the per-son of God.

Lam. 4. 11 *Who would haue thought (sayth Ieremie) that the enimie shuld haue entred into Ierusalem, & spoiled that faire Citie? Yet hee brake into it, and*

and *Ierusalem* was ransackt like other. Who would haue thought that *Herod* which was honoured like a God, should haue been deuoured with wormes, & sauoured that none coulde abide him? Yet while hee was in his pompe like an Idol, sodainly he was stroken and all his glorie like the snuffe of a Candle, which all men looked vpon euen now when it shined, and now it so sauers that they tread it vnderfoote.

Act. 12. 23

Iob. 12. 5

2 Kin. 9. 36

Who would haue thought *Iezabel* that beautifull temptation, shoulde haue beene gnawed with dogs? Yet shee was cast vnto dogs, & not an eare left to season the graue. What would he think, that had seen *Salomon* in his Royaltie, and after scene him in the clay? O world vnworthy to be beloued, who hath made this proud slaughter? *Age, Sicknes* and *Death*, the three sumners which haue no respect of persons, made them paye the ransome themselves, and bowe to the earth from whence they came: there lie the men that were called *Gods*. How soone the flower of this world is faded? yesterday the tallest Cedar in *Libanus*, to day like a broken sticke troden vnderfoote: yesterday the stateliest vpon earth, to day shrowded in earth, forsaken, forgotten, that the poorest wretch would not be like vnto him, which yesterday crouched and bowed to his knees.

Then

Then woe to them which had the names of
God, and finnes of men, for the mightie *shall*
be mightily tormented. All their friends and
subiects and seruants forsake them, because
they goe to prison to trie the mercie of hell,
and take what the spirites of darkenes will
heape vpon them: there lie manie of the
men which were called *Gods*, and thus endes
the pilgrimage of Kings, Princes, & Rulers.
This is our life, while wee enioy it, wee lose it;
like the Sun which flies swifter than an Ar-
row, & yet no man perceiues that it moues:
He which lasted nine hundred yeares, could
not holde out one howre longer, and what
hath he now more than a child vvhich liued
but a yeare? Where are they vvhich founded
this goodlie Citie, vvhich possessed these
faire houses, & vvalked these pleasant fields,
vvhich erected these statelie Temples,
vvhich kneeled in these seats, vvhich prea-
ched out of this place but thirtie yeares
ago? is not earth turned to earth, and shall
not our Sunne set like theirs vvhhen the night
comes? yet vvee cannot beleue that death
vwill find out vs, as he hath found out them:
though all men *die*, yet euerie man dreames
I shall scape, or at the least I shall liue till I
bee olde. This is strange men cannot thinke
that God vwill doe againe that vvhich hee
doth daillie, or that he will deale with them,
as

Gen. 5. 27.

as he deales with other: tell one of vs that all other *shall die*, we belecue it; tell one of vs we *shall die*, and we belecue it sooner of all than of one, though wee bee sore, though wee bee weake, though wee bee sicke, though we be elder than those whom wee followe to the grounde . So they thought which lie in this mould vnder your feete as you doo. If wisdom, or riches, or fauour, could haue intreated death, those which haue liued before vs would haue kept our possessions from vs, but death would take no baile, wee are all Tenants at will, and wee must leaue this Cottage whensoever the Landlord will put another in our roome, at a yeares, at a months, at a weekes, at a daies, at an howers warning, or lesse: the cloathes which we weare vpon our backs, the graues which are vnder our feete, the Sunne which sets ouer our heades, and the meates which goe into our mouthes, doe crie vnto vs, that wee shall weare, and set, and *die* like the beasts, and fowles, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and wee must summon our children to the graue . Euerie thing, euerie daie suffers some Eclipse, nothing standeth at a staie, but one creature cals to another, *Let vs leaue this world*. While we play our Pageantes vppon this stage of short

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conti-

The Magistrates Scripture.

continuance, eury man hath a part, some longer, and some shorter, and vvhile the Actors are at it, sodainely death steps vpon the stage like a hauke vvhich seperates one of the Doues from the flight, hee shoots his dart, vvhere it lights, there fals one of the Actors dead before them, & makes all the rest agast, they muse and mourne, and burie him, and then to the sport againe: While they sing, play, and daunce, death comes againe, and strikes another; there hee lies; they mourne him, and burie him as they did the former, and playe againe: so one after another, till the players bee vanished like the accusers which came before Christ, and Death is the last vpon the stage; so *the figure of this world passeth away*. Manie vvvhich stand here, maie lie here or elsv vvhere vvithin this twelue moneth. But thou thinkest, It is not I; and hee thinketh, It is not he: but he vvvhich thinkes so, commeth soonest too it. If I could make you belecue, that ye haue but a yeare to liue, and that all vvvhich heare me this day, shall come to the bar before this daye twelue moneth returne againe; yee vvoulde prepare your selues to *die*, and leaue your sinnes behinde you, and depart Christians out of the Church, vvith a mind to do all that God vvil haue you, that vvhen the twelue moneth is ended, ye might liue vvith Angels in heauen, and

John. 8, 9.

and escape that fierie lake, vwhere the Glutton begs but a drop of water to coole the tip of his tongue, and it vwill not bee graunted him, least it should ease him. But novv vvee know not whether we shall liue a weeke to an end, we will doo nothing that he bids vs, but abide the venture, and trie the market what God wil giue for sinne; so one is taken after another, & because wee are not readie, we go against our wil like *Lots* wife out of *Sodom*. This is our fashion to let the best last, til we can neither forsake our sinne, nor hope of mercie. Thus I haue proclaimed to al Kings, Princes, Iudges, Counsellors & Magistrates, that which *Esay* foretold to one; *Set thy things in order, for thou shalt die*: Yet fifteene yeres wer behinde when the prophet warned him to set all things in order. But I cannot promise you 15, yeaes, for manie Princes doo not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth of all, *ye shall die*, therefore the message is sent to you, and when ye think of your honor, think of your end. These 2. notes, *that yee are Gods*, and *that ye shall die*, the holy ghost thought enough to teach you how to liue, and how to rule. And that wee, may bee all like God hereafter, let vs prepare before the accompt: for none are in heauen but they that left the world, before it left them.

Yen. 19. 16

1. Kin. 20. 1

The Magistrates Scripture.

Therefore let vs pray that God would
keepe vs in remembrance of his iudgments,
that the subtiltie of sinne neuer steale our
hearts from him but that we may count this
life a respite to repent before the Iudge sit
to diuide between the sheepe and the goats,
when we shall giue account of all his instru-
ctions, corrections and benefits, euen of this
seede which hath bene sowne since ye came
in, how ye haue receaued his word
this howre.

FINIS.

M. Burbiye



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The Triall of Vanitie.

Eccles: 1. 2.

Vanitie of vanities saith the Preacher:

Vanitie of vanities : All is Vanitie.



His booke begins with *All is vanitie*, and ends with *Feare God and keepe his commaundements*. If that sentence were knit to this which *Salomon* kepeth to the end, as the haue of rest, after the turmoyles of vanitie: it is like that which *Christ* said to *Martha*: *Thou art troubled about manie things, but one thing is necessarie*. That which troubleth vs *Salomon* calles *vanitie*; That which is *necessary*, he calles the *Feare of God*: from that, to this, should be euery mans pilgrimage in this world; we begin at *Vanitie*, and neuer knowe perfectly that vve are vaine, vntill we repent with *Salomon*. Therefore this is his first greeting and lesson to al after his conuersion, to warn them that *All is vanitie*, as if *God* had said

Eccle, 12. 13

Luk, 10. 40

H 3

to

The Triall of Vanitie.

Ezec. 16. 2. to him as he said to *Ezechiel*, *Cause Ierusalem to know her abominations*, as though men did not know their finnes how vaine they are, as
Iob. 15. 31. *Eliphaz* saith, *He beleeneth not that he is vaine*, which makes euerie man deferre his repentance vntill the very houre come that sinne maketh preparatiō leaue to him, & the fainting he is vnwilling to depart, because hee is not readie. Therefore I haue chosen this sentence, which speakes of nothing but *Vanitie*, to shew how we take the way to miserie for the vway to happines, and turne the *day of saluation* to the *day of vanitie*. Let euerie man thinke as I go in this matter, why he should loue that which *Salomō* repented, if he think *Salomon* happier after he repented, than hee was before.

This verse is the summe or contents of all this booke, and therefore *Salomon* beginnes with it, and endes with it, as if he should say, First this is the matter which I will prooue; and after, this is the matter which I haue proued, now you see whether I tolde you true, that *All is vanitie*. I maye call it *Salomons Theame*, or the fardle of vanities, which when he hath bound in a bundle, he bids vs cast it into the fire: for after hee hath done with them in his last chapter and thirteenth vers, as though he would haue no more thought of them, he turnes away from them, as if hee had

had buried them, and goes to another matter, saying *Now let vs heare the end of all, Feare God, and keepe his commaundements: for this is the whole dutie of man:* as though he were exceeding glad that after so manie daungers, through the route of vanities, yet GOD let him see the hauen of rest, and brought him to the right end, and set him vppon shoare, where he might see his vanities, as *Moses* looked backe vppon his enemies, and see them drowned be hinde him. Exo, 14. 30

The whole narration dooth shew that *Salomon* vvrote this booke after his fall. When he had the experience of vanities, and seene the follie of the vvorld, vvhat euill comes of pleasure, and vvhat frute growveth of sinne; he vv as bold to say, *Vanitie of vanities, &c.* vv which he auoucheth vvith such protestation, as though hee vvould iustifie it against manie aduersaries: For all the vvorld is in loue vvith that vv which he cals *vanitie*. Therefore he puts too his name in the midst of his sentence, as if he vvould defend it against all commers: if any man ask, vvho broched this strange doctrine? *the Preacher* (saith *Salomon*) To testifie his hartie conuersion to God, hee calls himselfe a *Preacher*, in the vvitness of his vnfeined repentance, as if God had said vnto him, *Thou being conuerted, conuert thy brethren,* and be a *Preacher*, as thou art a *King*: 1. Pet. 2. 9.
12.

The Triall of Vanitie.

So when we are conuerted, wee should become Preachers vnto other, & shewe some fruits of our calling, as *Salomon* left this book for a monument to all ages of his conuersion. Therefore they which write, that *Salomon* died in his sinne, and that such a famous instrument of God went to the damned, do great wrong to the worthie king vvhich giues them such an example to repent, and would correct their rash iudgement, if they considered, first that he was the clearest figure of Christ (except *Melchisedec*) vvhich passed all kings in prosperitie, and all men in wisdom. Secondly, that he was inspired by the Holie Ghost like the Prophets; to be one of the penne of God to write his holie vvorde, the vvorde of saluation, which vvas not fit for a reprobate. Thirdly, that God promised to his father, that hee would not take his spirite and his mercie from him, as he did from *Saul*, nor forsake him as he did *Saul*; but correct him in another sort. Fourthly, that God is saide to loue him: therefore, as *Paul* concludes that *Iacob* was elected, because God saith; *Iacob haue I loued*; So wee may conclude; that *Salomon* was elected, because God saith, *Salomon haue I loued*. Fiftly, that in *Luc. 13. 28.* All the Prophets of God are saide to bee in Heauen: and therefore *Salomon* being an holie

Psal. 45. 7.

1. Cro. 17. 13

2. Sam. 7. 13

2. Sam. 12.

Nehe. 13. 6.

Rom. 9.

Gen. 27.

holy Prophet must be holden to be in Hea-
 uen. To shewe that he was a holy Prophet,
 in 2. *Pet.* 3. 2. *Peter* calleth all the Pro-
 phets which wrote the Scripture *Holy Pro-*
phets. Lastly, wee may gather out of the
 seventh Chapter of this booke, and the thit-
 tieth verse; and out of the 5. of the *Proverbs*
 and the fourteenth verse: that *Salomon* had
 left his Concubines and vanities before hee
 vvrote this booke. Therefore, to say that the
 figure of Christ, the penne of the holy Scrip-
 ture, the man vvhome God loued, the vvi-
 fest man that euer vvas, and one of the holy
 Prophets died a reprobate; is presumption
 against the vvorde, impietie against God, &
 vvrong to the dead. Although, because of
 his grievous fall in Idolatrie, and vnclean-
 nes, God left him in disgrace, and makes no
 mention of his repentance, vvhere he speaks
 of his death; that *they which stand, may take*
heede least they fall, and see how easie it is to
 slip, by the example of him which vvas vvi-
 fer than they. *Salomon* being vvicked & yet
 saued, vvas a figure of the Church vvwhose
 finnes are forgiuen. Thus hauing found as it
 vvwere the Mine: nowve let vs digg for the
 treasure. *Vanitie of vanities, &c.* This is *Sal-*
omons conclusion, vvhen hee had gone tho-
 rough the vvhole vvorld & tryed all things,
 like a spye sent into a strange countrie, as if
 he

I. King. 11.
& 45.

2. Cro. 9. 31.

I. King. 11.
4. 5.

I. Cor. 10.
12.

The Triall of Vanitie.

he were now come home from his pilgrimage, they gather about him, to inquire what hee hath heard & seen abroad, & what he thinks of the world, & these things which are so loved amongst men; like a man in admiration of that which he had seene, and not able to expresse particularly one after another, hee contracts his newes into a worde: you aske me what I haue seene, & what I haue heard: *Vanitie* saith *Salomon*: and what els? *Vanitie of vanities*: and what else? *All is vanitie.* This is the historie of my voyage, I haue seen nothing but *vanitie* ouer the world. Carried this for the newes from the Preacher: *Vanitie of vanities*, *All is vanitie*; as if hee should say *Vanitie*, and greater *Vanitie*, and more than *Vanitie*: So the further hee did goe, the more *vanitie* hee did see; and the nearer he looked, the greater it seemed: till at last he could see nothing but *vanitie*.

When he was come to this, that he did see all things vaine, vpon which men set their hearts; he was moued with compassion, & could be silent no longer, but needes he must write to them which seeke felicitie (as he did) in transitorie things, to warnethem that they seeke it not any longer in these foolish things, which haue no stabilitie nor contentation, but flye from them to *The feare of God*, vvhich hath the promises of this life and

Eccl. 2.11.

and the life to come. Therefore he beginnes
vwith *All is vanitie*; as if he should say: *Loue*
not the world, nor the things of the world: For
I haue tryed that there is no certaintie in
them.

2. Tim. 3. 8.
1. Ioh. 2. 15.

Thus he vvithdravveth them; First, from
the vvrong vvay, and then sets them in the
right vvay to happines, vvwhich he defineth at
last, to *Feare G O D and keepe his Com-*
maundements. VVhen he had gone thro-
rough a thousand *vanities*, then that comes
in at the ende, euen like our repentance
vvwhich staves till death: So his drift is to
shew that mans happinesse is not in these
things which vve count of, but in those
vvwhich vve deferre: his reason is, they are
all *vanitie*: his prooffe is, because there is no
stabilitie in them, nor contentation of mind:
his conclusion is, therefore contemne the
worlde, and locke vp to Heauen from
vvhence yee came, and vvither yee shall
goe.

Eccl. 12. 13.

This is the scope vvwhich *Salomon* aymes
at, as though vve did all seeke happinesse:
but vvee goe a vvrong vvaye vnto it: there-
fore hee sounds a retyre, shewing that if vve
hoide on our course, and goe forvvardes as
vvee haue begunne, vvee shall not finde
happinesse, but great miserie, because vvee
goe by *vanitie*.

There-

The Triall of Vanitie.

therefore to fright vs out of this way, hee
breaks forth into an exclamation, *Vanitie of
vanities, All is vanitie.* Now *Salomon* full of
wisedome, and schooled with experience, is
licensed to giue his sentence of the whole
1. Cor. 2. 15 worlde. For the *Spiritual man iudgeth all
things*, his iudgement is so certaine, that it
runs before the Euidence, and condemns all
for *Vanitie*, before he conuince them to bee
vaine; whereas we proue first and condemne
after, because our wordes are no authorities;
he concludes first and proues after: neuer a-
nie Iudge did condemne so many together.
2. Cro. 2. 2 *Salomon* resolved all the questions of the
Queene *Shebah*, yet *Salomon* neuer answered
so many questions at once as now; for what
can you enquire, but heere you haue an an-
swere? Aske him as the Souldiers, & harlots,
and Publicans asked *Iohn*, What is sinne? *Van-*
* Luke, 12. 14 *itie* saith *Salomon*. What is Pleasure? *Vanitie*
too. What is *Beautie*? *Vanitie* too. What is
Riches? *Vanitie* too. What is *Honour*? *Vanitie*
too. What is *Long life*? *Vanitie* too. This is the
state of all things after the fall, all turned to
Vanitie. This is no reproch to the things but
a shame to him which so abused them that
all things should be called *Vanitie* for him.
What a testimonie is this of him which should
be the onely seruant of God on earth, whom
he created in holines & righteousness, whom
he

hee framed to his ovvne Image, vvhom hee placed in Paradise, and vvould haue raised to heauen, to heare that hee hath so polluted his life vvith euerie sinne, that novve there is nothing but *Vanitie*. This is a lamentable song vvwhich vvill make him vvcepe that tunes it, if he thinke vvhat he saith, hovv his state is changed since *Adam* his father died, Once God said, that *all was good*, and novv hee Gen. 1. saith that all is nought and vaine, as though hee forbad man, that vvwhich hee created for man. That is not *Salomons* meaning to debar men from the vse of creatures: although all thinges changed vvith man, and became vvorse than they vv ere; yet hee doth heere rather shew, that man reapes nothing but *Vanitie* out of these things, by reason of his corruption; then that the things themselues are vaine, if they were vvell vsed. For euen since the creation, *Paul* saith 1. *Tim. 4.* That euerie creature of God is good, and nothing is to be reiected, if it be receined, or vsed vvith thanks giuing, for it is sanctified by the worde of God, & praier. That is it, vvwhich maketh them profitable to vs, vvwhich because it is vvanting for the most part, therefore *Salomon* saith, that all are vaine to vs, not vaine of themselves, but because they are not sanctified as they should be, therefore in the 2. 24. the 3. 12, and 22. the 5. 17. the 8. and 15. he shewvs

Rom. 8. 20.

The Triall of Vanitie.

Psal. 51. 9.

a way how we may make profit of all, and reioice in our labours and finde a lawfull pleasure in earthly things; so often hee cald to the vse lest we should erre as the Monks and Eremites haue doone before, mistaking these words, when he saith that *All is vanitie*, they haue forsaken al companie, and gouernment, and office and trade, and got themselves into the wildernes amongst beasts, to liue in quiet and silence, saying, that men could not liue in the worlde, and please God, because *All is vanitie*; so while they counted all things vaine, they became vaine themselves, and left those blessings which *Salomon* inioiced after his knowledge, more than hee did before. Therefore it is vaine man which *Salomon* reproveth, which is not onelie called *Vanitie*, but *lighter than Vanitie*. If he did not things vainly, nothing should be vain in the world, whereas now by abuse we may see sometime as great *vanitie* in the best things, as in the worst: For are not many vaine in their knowledge, vaine in their pollicies, vaine in their learning, as other are vaine in their ignorance: Was not the wisedome of *Achitophel* a vaine thing? The swiftnes of *Hazael* a vaine thing? The strength of *Goliath* a vaine thing? The treasures of *Nebuchadnezzar* a vaine thing? The honour of *Ammon* a vaine thing? The beautie of *Abisalon* a vaine thing?

thing? The knowledge of the *Scribes* a vaine thing? The deuotion of the *Pharises* a vaine thing? And so is the learning of all those a vaine thing, that doo no good with it, but either it lies vnder a bushell and mouldes, or els it prattles like *Tertullus* alwaies against *Paul*; striving to make warre betweene them which loue dearer than any brethren.

Act. 24. 5.

By this you may see that *Vanitie* is bolde when shee breakes into houses and Churches and Pallaces, and sometime *Vanitie* may come to infect, where *Truth* may not come to reprocue: Is it not high time then to founde this Alarum againe, *Vanitie of vanities &c.*

If vve could heare howv vehemently, and howve pittifullie *Salomon* pronounced this outcrie, happilie it vvould moue vs a little, to heare howve he did exclaime of his ovvne life and condemned himselfe, as it vv ere by the founde of a Trumpet that all might heare: For vve are all by nature such deafe Adders, that vv whether the Prophets come piping, or mourning, or crying, they goe avway from vs againe mourning like *Ieremie*, *We would have cured Babel, but shee would not be cured.* Nay, *Ierem. 5. 9.* *the Citie of Iernsalem would not* (saith our Saviour Christ) vvhen hee vv ept for his Israe- lites.

There-

The Triall of Vanitie.

Pro. 31. 1.

Ier. 22. 39

Iohn 21. 16

Gen. 41. 32

Esai 6.

Therefore, *Salomon* Speakes thrice, like a Cryer *Vanitie of vanities*, as the mother vvhich vwould fain make her sonne to heare, shee doubles and trebles her vvords: *What my sonne*; and *what the sonne of my wombe*; & *what the sonne of my desires*. So vvhen God vwould stirre vs vp to heare, he cryeth thrice to the earth and saith, *Earth, earth, earth, heare the worde of the Lord*. So vvhen *Salomon* vwould dissvvade from the companie of the vvicked: read *Proverbs 4. 14.* hovv often he repeates the charge: *Enter not into the way of the wicked, walke not in it, auoid it, go not by it, turne from it, and passe by*; as though hee vwould neuer haue done, or as though vvee vwould neuer heare. So Christ vvhen hee taught *Peter* vvhat vvvas his dutie, rehearsed it thrice: *Feede: Feede: Feede.* *Ioseph* shevveth the reason of these repetitions, vvhen he telles *Pharaoh* vvhy his dreame vvvas doubled, because the matter vvvas important & certaine: Therefore vvhen *Salomon* repeats this saying so often, he calles for audience, as though he had some vvaightie and great matter to vtter. Such a point of vviledome it is for euery man to knowv that *All is vanitie* if vve direct not things to their right end, as vvhen the Holie Ghost vwould signifie that God is all holie, he repeated thrice, *holie, holie, holie*: So vvhen he should shevve that

that man is all vaine thrise he repeateth *vanitie*, to shewe how hardly man beleeueth that he is *vaine*: therefore he brings in three assertions, as it were three witnessers to prooue it. All agree vpon the same wordes, but that the last is more plaine, and sayeth that *All is vanitie*: that is, that man is not onely changed and become vaine: but for the vanitie of man, as the Apostle saith: *The creatures are subiect to vanitie, and haue not the glorie & libertie which they should haue, for the sinne of man.* A spirituall eye doth see some vanitie or other in euery thing, as appeareth betwixt Christ and his Disciples at *Ierusalem*. They gazed vpon the building of the Temple as a braue thing, and would haue Christ to behold it with them; but he did see that it was but *vanitie*, and therefore saide: *Are these the things that yee looke vpon?* as if he should say: How vaine are you to gaze vpon this? If Christ thought the beautie of his Temple a vaine thing, & not worth the sight, which yet was beautified and built by his owne prescription: how should *Salomon* expresse all the *vanitie* of the worlde, to which all men haue added more and more since the beginning? Therefore, as if he wanted words to expresse it, as hee did see it; hee breakes foorth into an exclamation, and repeates the same often, *Vanitie of vanities*: as if hee

I should

Iob. 15. 31.

Rom. 8. 20.

Luk. 21. 5.

Mat. 24. 1.

Iohn. 21. 5.

The Triall of Vanitie.

shuld say I cānot speak how vain the world is, but vaine it is, and verie vaine, & nought but vaine, speaking as if hee had the feeling and sense of it, as though the world stood naked before him, and it grieued him to see, he cuts his words in chiding maner, & makes short riddance as if it irked him to speake all that hee knewe, therefore that which hee speakes he speaks roundly, that if they reade no more, but sleepe all the Sermon after: yet the first sentence shall strike a sting into their heartes, and leaue a sound behinde to waken them when they are gone, as many (you knowe) remember this sentence, which remember no sentence in all this booke beside. Who hath not heard *Vanitie of vanities, &c.* Though fewe haue conceiued it, this is the phrase of Scripture when the holy Ghost would commend the song of *Salomon* aboue all other songes, hee cals it *the song of songes*, so called in the *Hebreme* and mencioned *1. King. 4. 32.* When hee would exalt the heauenlie king aboue all, hee cals him *the King of kings*; so when hee woulde note a great *vanitie*, and yet a greater, and a greater than that, which is the greatest of all, hee cals it *Vanitie of vanities*, as when wee would note a great foole, we will say a fool of fooles, a sin of sins, a seruant of seruants. These are scornfull names to the worlde, and

and homelie titles to giue our pleasures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*, as though wee would prouoke them to fall out with vs like a man which sharpenes his enemy with taunts, when hee woulde egge him to fight. Hee might haue mollified his tearmes, before hee condemned the worlde thrise, but the worlde is no changling that *Salomon* should change his iudgement, but vaine it was, vaine it is, and vaine it will bee, and therefore a thrise vaine worlde hee may call it: First, *Vanitie*, straight *Vanitie of vanities*, and sodainely *All is vanitie*. What a transcendent is this? as though it increased while hee spake, so fast groweth this weede to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of golde, the second of siluer, the third of brasie, the fourth of iron, the fifth of clay; so by manie chaunges the worlde growes worse and worse, and all they which follow it. When a man begins to like of pleasure, & opens the doore to one *vanitie* which hee loues, straight as many vanities flock to him, as *Salomon* had Concubines till the Temple of God bee like a den of theenes. Therefore when *Salomon* beheld such a pluralitie, and Totquot of Vanities, like Surges coming one vppon another in pleates and in

Dan. 2.

1. King. 11

3.

The Triall of Vanitie.

foldes; he spake as though he would shewe
vs *Vanitie* hatching vanities, *Vanitie of Vanities, all is Vanitie.* The first saying dooth
passe without let, but the last rubs and sinkes
not into the heartes of men so easilie as it is
spoken. Me thinks I heare some dispute for
Baal, and bid *Salomon* stay before he come to
All is vanitie. It may bee that sinne is *vanitie*,
and pleasure is *vanitie*: but shall we con-
demne all for sinne and pleasure? What say
you to Beautie which is natures dowrie, &
cheareth the eye, as sweete meate doeth the
taste? Beautie is like a faire picture; take a-
way the colour and there is nothing left.
Beautie in deede is but a colour and a temp-
tation: the colour fadeth, and the temptati-
on snareth. But what saye you to Riches
which make men lordes ouer the rest, and
allow them to go braue, and lie soft, and fare
daintily, and haue what they list? Riches
are like painted grapes, which looke as
though they woulde satisfie a man, but do
not slake his hunger, nor quench his thirst.
Riches in deede do make a man couet more,
and get enuie, and keepe the minde in care.
But what say you to Honour, which sets a
man aloft, and makes the knee bowe, & the
tongue sooth, and the head stand bare, as
though they were other kinde of creatures
aboue men?

Honour

Honour is like a King in a play: when his parte is done, his ornaments are taken from him, and hee which helde the bason to him is as good as he. Honour indeed may command all but life; hee makes a faire shewe now: but when death comes, all is one. But what say you to profound Knowledge in deep mysteries, which makes men sought vnto, and called deepe Clearkes, and great Doctours? Knowledge is like the Letters which *Uriah* carried against himselfe: so Knowledge draweth a greater iudgement, and oftentimes condemnes the bearer. Knowledge without Vertue, leaues a man without excuse, and is a witnes against him, because hee vnderstands what is good, and will not doo it. Yet there is another darling of account behinde: what say you to Long life, which causeth a man to see *his childrens children*, and makes him reuerent before the people? Long life is like a long night, when a man cannot sleepe: so Age is wearisome with sicknes, and striues with it selfe because it cannot walke, nor talke, nor heare, nor see, nor taste, nor sleep, as it vvas wont; therfore wisheth often the night were gone, that the paine were past. Indeed hee that sees manie daies, sees manie miseries: and therfore what is not vaine in life, sith life it selfe is vaine? Shewe mee the light which will not darken,

2, Sam. ii.

Psal. 128.

The Triall of Vanitie.

Pro. 12. 12.
Pro. 14. 9.

Pro. 28. 4.

Act. 19. 24.

shewe mee the flowre which will not fade,
shewe mee the fruite which will not corrupt,
shewe mee the garment which will not
weare, shew mee the beautie which will not
wither, shewe mee the strength which will
not weaken, shewe mee the time which will
not passe, and I will reclaime that *All is va-*
nitie, but if all thinges vanish, then all thinges
are vaine, yet this will not go for truth, be-
fore men haue smarted for the triall. Some
are so vaine that they count nothing *vanitie*,
but that which is vainer than the rest, de-
lights them most, for there is as it were a
common weale of vaine persons, and hee
which can bee vainest, is like a king of the
rest. Some are of this minde that they thinke
all is vanitie but that which they loue, and
therefore they call them vaine, and curious,
and phantasticall, which speake against their
vanities, and say that it is necessarie to bee
vaine, for they cannot liue vnlesse they de-
ceiue, they cannot please vnles they flatter,
they cannot bee beleecued vnles they sweare,
they cannot bee esteemed vnles they roist, as
Demetrius thought that hee should beg vn-
les hee might sell Images. There is an other
sort like the buier in *Pro. 20.* which saith, *It*
is naught, it is naught, but when hee is gone a
part hee boasteth. So they will say of the
worlde, *It is naught, It is naught, before men*
and

and sweare that *all is vanitie*, but when they are gone apart, they reconcile themselves vnto it and kisse it, and promise to be vaine still; but they cannot abide to be counted vaine, the vainest man that is. This shewes that the follie of the worlde is so open and shamefull, that her louers must needes condemne her. You shall heare them saye often times: It is a vaine worlde, a wicked worlde, a naughtie world: yet they will not forsake it to die, like dastard souldiers, who raile against the enimie, but dare not fight against him. *All is vanitie*, but this is *vanitie of vanities*, that men wil follow that which they cōdemne. But this is that euery sinner might condemne himself: for the conscience must iudge first, and then God, as our Sauour saith: *Out of thine owne mouth*, and so *Out of thine own heart I will condemne thee, naughtie seruant*; Shewing that the vicked condemne themselves before they are condemned of GOD. These are the vvorldes fooles, vvhich cares not vvhat is their ende, so that their vvay be pleasant.

Oh that here vv ere a full ende or conclusion of *Vanities*; but beholde, a greater *Vanitie* is behinde: for our Religion is *Vanitie*, like the Scribes and Pharisees, as *Matthew* saith in the 23. Chapter, and 27. verse, hauing a bare shewe of holines, as hee saith:

1. Ioh. 3. 20.

Mat. 23. 27.

The Triall of Vanitie.

he could call it but a *shew of holines*, & scarce that: our *vanitie* is *vanitie*, but our *holines* is but a *shew of holines*, not worthy to be called *holines*, but like *holines*: yet the most part haue not so much as the *shewe of holinesse*, as the Pharises had, but are vaine in shewe, inside and outside too. Thus wee finde nothing yet but *Vanitie*. I cannot leade you from one vnto another, to shewe you the feuerall vanities of euerie person, or euerie thing, because *Salomon* saith, *All is vanitie*. How manie sins then haue we to condemne vs, whose vanities are sprinkled in euerie thing? Which haue not onely so manie vanities as there be things, but manie vanities in euerie thing. As in our fare, how manie vanities are there, which make vs rise sometime sicke, sometimes sleepe, sometime drunke? Yet are there more *Vanities*: in our sports, our laughing, and swearing, & iesting, and scoffing, and dallying, and playing with the Scriptures, which oftentimes leaues such a sting behinde, that wee had rather haue lost our sport, than feeble the worme that gnawes vs for it. And yet there bee moe vanities in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, 24. orders to the 3. and 4. degree, as though our apparrell were apparelled, vntill the woman be not worth so much as her attire; that if we could see *Vanitie* her selfe

selfe how she would goe if she did weare apparell, she would euen goe like our women: for she could not goe, nor speake, nor looke vainer. Who doth not know that these are vanities, and that they might leaue them, if they would? But that ye might see there is a hart within vainer than the apparell is without. Therefore when these *vanities* are worn out, they will haue new, and still new, till all be spent vpon *vanitie*, and then they begin like the prodigal childe to see how vaine they were, when they haue bought wisdom with sorrow. What would *Salomon* say, if he should see how *Vanitie* is growen since his time, what a hight she is mounted, what a traine followes her, that there is no Prince in the world hath so manie attendants as *Vanitie*? She was but an impe then, but now shee is a mother, and who can number her sonnes & daughters? The childe is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the courtier vaine in spending, the souldier vaine in boasting, the suter vaine in striuing, the trauailer vaine in talking, the merchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the olde man vaine in coueting, the seruingman vaine in soothing, the yong man vaine in sporting, the papist vaine in superstition, the protestant vaine in con-

Luk. 15. 12.

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- conuerſation. Euerie vanitie is ſo pleaſant to one or other, that they cannot miſſe one. So ſhee gads by Sea & by land, and ſtil moe diſciples flock vnto her of gamſters, & ſwearers and players, and tipplers, and hackſters, and
- Gen. 8. 30. Courtiers, as thicke as the flies of *Egypt*, which buzzed in their eares, and their eyes, and their neckes, before and behinde, that a man cannot ſet his foote but vpon *vanitie*.
- Gen. 7. 27. As the vvaters couered the earth, when but eight perſons were ſaued: ſo *vanitie* hath couered it again, a worſe deluge than the firſt; becauſe it hath not ſuffered eight perſons to eſcape, but euery man is tainted with ſome *vanitie* or other, vvhich God ſeeing in that place and Citie which ſhould be beſt in the world, (that all men in the citie were vaine)
- Eſay. 24. 10 calls it *the Citie of vanitie*: So vve may ſaye the world of *vanitie* becauſe ſhe hath an intereſt in euery perſon of it, ſhe fits vpon the earth like a Serpent, and hatcheth all the ſinnes which ye ſee amongſt men. As full as Heauen is of bliſſe: ſo the vvorlde is fraught with *vanitie*, Court, Citie, & Countrie, whether doeth not *vanitie* go, but to Heauen? Seeing then that *vanitie* is ſo extolled amongeſt men; *Salomon* giues his ſentence, that *all is vanitie*. Chriſt like a Mediatour concludes vpon it, that *there is but one thing neceſſarie*: therefore let our ſentence be like theirs:

theirs; For sure, if wee had *Salomons* repentance, we should see such an image of *vanitie* before vs, as would make vs crie againe and againe as often as *Salomon*: *Vanitie of vanities, vanitie of vanities, & all is vanitie*. What a sweete sentence is this from a King, who may liue as they list by authoritie, to say, that *all is vanitie*. Oh, that we might heare Kings speake so againe: for it is a speach which had neede of some to countenance it; for none are counted vaine novv but they that speak against *vanitie*. Then *Salomon* cryed it, but novv we must whisper it. You may see how times are changed: Once this was sound diuinitie; now it is flat rayling: to say that *all is vanitie*, is euen the vpsshot of a disturber. If ye ask the Atheist or the Epicure, or these rogisish Players, vwhat is a disturber? you shal see that they vvill make *Salomon* one, because he speaketh against *vanitie*: for this is their definition; he vvich vvill not allowe men to prophane the Saboth, but saith, that Cardes, & dice, & stage plaies, & May games, & May poales, & May fooles, and Morris-dauncers are *vanitie*, is a prattler, a disturber, and an Arch-puritan, by the lawv vvich the Iewes

Ioh. 19.7.
Pro. 13.1.

or

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or their follies, or their pleasures, or their titles, or their toys : and they which would not be counted precise in these times, must take heede that they goe not so farre as *Salomon* to tearme all *Vanitie*. But they must say, that the vanities of great men are necessarie recreations, & the vanities of the people are meanes to make vnitie. Greater bookes are written to maintain this than *Salomon* made to refute it, so they haue made their wit & their learning *vanitie*, & are vain in print. But they that would know now of what standing such precise reproouers are, and how ancient this reproofe is, may see heere, that if this bee a crime to call *Vanitie*, *Vanitie*, the wisest man that euer was before Christ was heerein criminate, not when hee straied, but when hee repented, in his best minde (when he became like a Preacher) he preached this first, *Vanitie of vanities, all is vanitie* : yet manie had rather trie it with *Salomon*, than beleue it of *Salomon*; and while they are wondring with him, some are taken out of their waye, and cut short of the time which they set to repent : from others GOD taketh a way his grace, so they neuer returne because their guide is gone. This the holie Ghost pointed at, vwhen he saith, *they followed vanitie, & became vaine*, shewing that the things vve follow, vwill make vs like themselves,

2. King. 17. *ed vanitie, & became vaine*, shewing that the

13. things vve follow, vwill make vs like themselves,

selues, and lead vs vvhether they belong, to
 heauen or hell. In *Rom. 8. 20.* *vanitie* is put
 for *destruction*, but it is neuer put for *saluati-*
on. If other creatures are subiect to a kinde
 of destruction for the sinne of man, as *Paule*
 sheweth, what destruction shall light vpon
 man for his owne sinne? Therefore let our
 sentence runne with *Salomon*, *Vanitie of va-*
nitie, all is vanitie. Wee could affoord the
 world better words and fairer titles, than
Vanitie of vanities: but call it what we will,
Salomon shewes what it is, and what we will
 say in the end when wee haue tried it; then
Vanitie of vanities: yet it is comfort of com-
 forts, glorie of glories, and life of liues. But
Laban shewed himselfe at parting: so at par-
 ting you shall see how it wil serue you, They
 seeme pleasant *vanities*, and honest *vanities*,
 and profitable *vanities*: but *David* cals them
deceitfull vanities, *Jonas* comes after and cals
 them *lying vanities*; that is, which promise
 pleasure, and profite, and all, but deceiue all,
 when they should performe. They plaie *La-*
ban which gaue *Leah* for *Rachel*. If they be
lying vanities and *deceitfull vanities*, then
 are they vvoful and miserable *vanities*. Ther-
 fore, if vve be not come to *Salomons* conclu-
 sion, to think that *All is vanitie*, it is because
 our ovvn *vanitie* vvill not suffer vs to see the
vanitie of other things. When vve haue pro-
 ued

Gen. 31.

Psal. 31. 6.
 Ion. 2. 8.

The Triallof Vanitie.

ued like *Salomon*, as fast as euerie man groweth in knowledge, and experience, so hee beginnes to crie *vanitie*, and after *Vanitie of vanities*, and at last, *All is vanitie*: so we contemne not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanitie*, and then wee are come home with *Salomon* and may bee Preachers vnto other. Thus I haue shewed vnto you as it were a lim of vanitie, you may look about you and see the whole bodie: for if shee bee any where in this lande, this is her pontificall Sea, where shee is neuer nonresident: nowe I will leaue you to examin these sayings, whether all things haue not beene in vaine vnto you yet. If they haue beene vaine to you, and yet are good in their owne nature, then think how vain you are who haue turnd so manie good thinges to *vanitie*. Yet to set you in the way before I end, I will answere them which aske, if *All things be vanitie*: As *Salomon* saith,

Luke 10. *Tell vs what wee should choose, that wee bee not vaine*; Christ saith, that *one thing is necessarie*. Is *Salomon* contrarie to Christ? No; therefore one thing *Salomon* excepts too, *to feare God, and keepe his commandements*. Therefore if all

Math. 4. bee vaine but this, let the Tempter take thee vp againe, and shewe thee the kingdomes of the vvorlde, vwhen hee saith, *All these will I giue thee*, thou maist say, *All these I contemn*,

for

for all is vaine.

What then? *Turne away my eies* (saith the *Psal. 119.* Prophet Dauid) & *my eares*, and *my heart too from vanitie*. Trie and proue thou no longer, for *Salomon* hath proued for thee, it is better to beleeue him than trie with him. Therefore now it remaineth that as they brought forth *Act. 19. 19.* their vaine bookes, after *Pauls* preaching, & cast them into the fire: so yee should cast out all your vanities this day, and sacrifice them to God, for they haue beene your Idols, therefore burie them as *Iacob* did the Idols, that *Gen. 35. 4.* neuer man saw them after. And as God gaue *Iob* other children, so they will giue you other pleasures, feare not that your ioies will goe away vvith your vanities, as many think they shall neuer bee merrie againe, if they should be cōuerted to religion. But as *Dauid* *2. Sam. 6. 14* daunced before the Arke as merrilie, as *Herodias* daunced before the king: so knowve vndoubtedly that the righteous finde more ioy in goodnes, than euer the vvicked found in filthines. *Nay* (saith *Dauid*) *more than they* *Psal. 4. 7.* *can finde in riches or honours, when their wheat and wine abound.* As a horse is a vaine thing to *Psal. 53. 17* *sauē a man*: so all these things are too vaine to make a man happie. I appeale to your selues, if yee haue tried the pleasures of *vanitie* alreadie, (as I knowve yee haue) vvwhether yee may readilie say vvith Saint *Paule*,
What

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What profit haue we of these things wherof we are ashamed? no profit but shame & griefe, & guilt, and a dreadfull expectation of iudgement. As *Salomon* calls follie *the inheritance of follie*; so *Vanitie* is the inheritance of *Vanitie*. Ten times *Laban* changed *Iacobs* wages, but ten thousand times sinne hath changed your wages, and deceaued you with other successe than you looked for like *Shebna* which built his Sepulchre in one Countrie, and was buried in an other: and yet howe many changes are behinde you knowe not, for if ye did you vould make inquisition now, and banish them at first, for vwhensoever ye goe about to cast them out, they vwill say till like the Diuels, that *thou tormentest them before the time*. It seemes that many are touched with compassion of this, & therefore repriue their vanities, and slacke the execution as though they were afraid to offend the Diuel: euen wee perhaps are in the trace of *vanitie*, hunting with *Salomon* to find that which we loue, and finde it not: because wee seeke out of the way. What is the remedie, *for* runne saith Paul, *that ye may obtain*, you haue tried the euill way to happines, now trie the good way, & then that which ye loue now, shall not onely seeme *vaine*, but *Vanitie of Vanities*: that ye will maruell how ye could loue them so long, and vwould not be in that

Pro. 14. 18.

Esay. 22.

Math. 8. 29

1. Cor. 9. 24

that dotage of them againe for all the world. Vntill these earthly things seeme *vaine*, no heavenly things shall seeme precious; therefore lose no more time, the day comes when *Vanitie of vanities* shall be turned to miserie of miseries, and *All is vanitie*, to *All is miserie*. There is a certaine place called *Hel*, where God keepes generall Sessions; there *Iustice* shall sit to examine *vanitie*, who hath embraced her, and who hath forsaken her God; and he which made his pleasure of sinne, so soone as he heares this doome, *Depart from me yee wicked*, shall goe downe by a blacke waie with manie a sigh and so, from God, from the Angels, from the Saints, from ioy, from glorie, from blisse with the fiends of hell, to lye in the Pallace of darknes with the Princes of horroure, at the table of vengeance, in the chaire of calamitie, with *the crowne of death vpon his head*: and which tempted him to sinne, shall plague him for sinning, vntil he crie like *Caine*, *My punishment is greater than I can beare*: for all the griefes, and feares, and cares, and troubles, which fed vpon him while he liued, shall meete in an houre, and exceede *torment* so farre, that he suffers for all, and meruaile how anie torment can bee left for other. What faith or feare haue they, that go dauncing & leaping to this fire, as it were to a banquet, like a foole which runneth to

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2. Sam. 11.
26.

2. Sam. 13.
15.

the stockes? How happie were it for men as we liue in these daies) if there were no iudgment at all? What will we answere when he which made *Salomon* to write this, shall aske why we would not beleue it? what shall we say when he which came from his kingdome to bring vs vnto it, demaundes why wee did turne *the day of saluation vnto the daie of vanitie*? if ye cannot excuse it here, how will ye defend it there? we were borne in *vanitie*, & we liue in *vanitie*, but wee would not die in *vanitie*, because no man lookes for any good of his sinnes, after he is past this world, therefore let vs remember that whither the vaine men are gone, thither vaine men shall goe. There bee not two endes for sinners, but one; what a wofull bargaine will it seeme then to remember that thou didst sell thy soule for *vanitie*? If any thing will reclaine vs, this will be a terrour in our hearts, to thinke that we shal giue account vnto him, which wil measure to vs as much miserie as wee haue taken *vanitie*, therefore as *Abner* said to *Ioab*, knowest thou not that it will bee bitternes in the latter end? So let euerie man consider with himselfe, though his vanities be sweete now, yet they will be bitter in the ende: As *Ammon* after he had fulfilled his lust, did hate *Thamar* (which defiled him) more then he loued her before, so when the sporte is past, and Death looks

lookes vs in the face, we shall hate our vanities more, than we loue them nowe. All this doth conclude that our Sauour said to *Martha*, *but one thing is necessarie?* Which God graunt we may choose for his sonne Iesus Christ, and then we haue learned this lesson.

FINIS,

K 2

Rioice

Smith, H.



*Reioyce euermore, pray continuallie, in
all things giue thanks.*



WHEN I spake last of these
vvordes, I shewed you how
the apostle commendeth vn-
to vs three vertues, of greater
price than the three presents
which the Wisemen brought
vnto Christ: the first is, *Reioyce euermore*; the
second is, *Pray continuallie*; the third, *In all
things giue thanks*. All three are of one last,
for we must *reioyce continuallie*, because hee
saith, *reioyce euermore*; and we must *pray con-
tinuallie*, because he saith, *pray continuallie*; &
we must *giue thanks continuallie*, because he
saith, *In all things giue thanks*. These are the
three things which one saith, All men doo,
and no man doth, because euerie man dooth
them, and scarce one doth them as he shuld.
Therefore the Apostle to shew vs, how vvee
should doo them vvell, doth put *continuallie*
vnto them, as though continuance vv ere the
perfection of all vertues. I chose this scrip-
ture for a consolation to them vv hich are af-
flicted

afflicted in conscience, vvhich is commonlie
 the disease of the innocentest soule: for they
 thinke that they doo vvell to mourne *conti-*
nuallie, and *Paule* saith, *Reioyce continuallie*;
 and therefore I vwill speake a little more of
 these vvords than I did before. If you mark
 it, it may vvell be called, *The Ladder of Peace*:
 for it stands vpon three steps, and euerie step
 is a step from trouble to peace, from sorrow
 to ioy; for hee vvhich can *Reioyce*, is past his
 griefe; & he vvhich can *pray*, is passing from
 his griefe; & he vvhich can *giue thanks*, hath
 obtained his desire. A man cannot *reioyce* &
 mourne, a man cannot *pray* and despayre, a
 man cannot *giue thanks*, and bee offended;
 therefore keepe still vpon one of these three
 steps, and you shall neuer sorrow too much.
 If thou canst not *reioyce* as if thy paine were
 past, then *giue thanks*, because thy paine is
 profitable: if thou canst not thinke that thy
 paine is woorth *thanks*, then *pray* that thou
 maist haue patience to beare it: and it is vn-
 possible that in *praying*, or *thanking*, or *reioy-*
cing, that anie griefe should want patience e-
 nough to beare it. But when you forget to
reioyce in the Lord, then you begin to muse,
 and after to feare, and after to distrust, and at
 last to despaire; and then euerie thought
 seemes to be a sinne against the holie Ghost.
 How manie sinnes doth the afflicted consci-

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ence recorde against it selfe, repenting for breaking this commandement, & that commandement, and neuer repenteth for breaking this commaundement, *Reioice euermore.*

It is not an indifferent thinge to *reioice* or not to *reioice*, but we are commanded to *reioice*, to shew that wee breake a commandement if we *reioice* not. Oh what a comfort is this when the comforter himselfe shall command vs to *reioice*, God was wont to say *repent* and not *reioice* because men *reioice* too much but heere God commaundeth to *reioice*, as though some men did not *reioice* enough.

Therefore you must vnderstand to whom he speaketh. In 149. *Psalme*, 5. It is saide *Let the Saints be glad*, not let the wicked be glad, & in *Esaiah*. 40. 1. Hee saith *Comfort my people*, not comfort mine enemies, shewing to whō this commandement of *Paule* is sent, *Reioice euermore*, it is not in this as *Christ* saith, *that which I saie vnto you I saie vnto all*, but that which I saie vnto you I say not vnto all. Giue wine (saith *Salomon*) vnto him that is sorrowfull, that he may forget his grief. So giue comfort vnto him which is penitent that he may forget his feare. *Salomon* saith fīue times that this is the portion of man vnder the sun, to receive the giftes of God with thankfulness and to re-

Psa. 149. 5.

Esa. 40. 1.

Pro. 31. 9.

Eccl. 2. 24.

of *Eſau* vvhich vvept not for his finnes but for his patrimonie. When vvee ſorrovve for any thing but ſinne, as *Eſau* did, then our ſorrow is murmuring: and vvhē vve ſorrow more for ſinne then vvee ſhould as ſome do: then our ſorrovv is diſtruſt, vvhich hurteth vs more than the thing vvhich vve ſorrovv for: For, *The ſorrow of the heart (ſaith Salomon) is the conſuming of the bones*: not onely the conſuming of the ſoft fleſh, but the conſuming of the hard bones, that is, it vvill pull down the ſtrongeſt man that is: and he vvhich intertaineth it, ſhall quickly ſaye vvith *Naomi*: *Call mee no more beautifull, but bitter*. Call me no more ſtrong but vvweak, for it vvill change him like a ſickneſs: therefore as Chriſt reſuſed the vineger & woulde not drinke it when he had taſted it: So let no man drink of ſorrovve before he taſt it. But if any thing eat thee vp, let the zeale of Gods houſe eat thee vp: for thy charge is not to get thy living vvith the care of thy minde, but with *the ſweat of thy browes*. Novv (as *Iames* ſayth) *Reſiſt the Diuell*, and he will flye from you: So reſiſt ſorrovv, and it will flye from you. This is all the care, and all the feare, and al the repentance, vvhich euer I could finde in Scripture. Therefore, let vs pray God enery day to tourne all our ioye into the ioy of the Holie Ghoſt, and all our peace into the peace of conſcience, and all our

Gen. 25. 33
Gen. 27. 34

Pro. 17. 22.

Ruth. 1. 10

Pſ. 69. 9

Gen. 3. 19.

Iames. 4. 7

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our sorrow into the sorrow for sinne, and all our feare into the feare to sinne, that so vvee may sorrow & reioyce together, feare & hope together: that is, haue one eye to the Law to keepe vs from presumption, and another eye to the Gospell to keepe vs from despaire: & then this comfort is sent to vs, *Reioice euermore*, or els we haue nothing to doo with it.

It follovveth: *Pray continuallie*. As *Elishe* would not prophecie vntill the Musitian came, and vvhile the Musitian played *Elishe* prophecied: so vvhien the heart reioyceth in God, then it is fittest to call vpon God, and therefore *Paul* putteth *reioice* before *pray*, like the Musitian which played before *Elishe* prophesied. After *Reioyce continually*, hee biddeth vs *Pray continually*: shewing that it must be such a *reioycing continually*, that we may *pray continually* too, or else he doeth not allow vs to *reioyce*. Howe can these two ioyn together, *Pray & Reioyce*. Some if they shoulde *pray* cannot *reioyce* for their harts: Nay their hartes are sicke vntill their prayers be done, although they praye not themselues, but heare another praye for them; this is the difference between the reioycing of the wicked, and the reioycing of the godly. The comfort of the wicked, is like a compound medicine made of many mixtures:

mixtures: for there must be pyping & daunsing, and leaping, and feasting, and dallying, at their game, or else they cannot be mirrie. But the comfort of the faithfull, is like a light in the ayre, which shines when no matter is seene: So the godly reioyce when no cause is seene: if they doe but thinke vpon God, they reioyce straight. If there be but a prayer, & a thankfulnes, and a meditation, there are instruments enough for them; and they can be as mirrie as birdes in May. The reason of it is this, as Christ said: *I haue another meate which you know not of*; so the godly haue another ioy which the world knoweth not of: of this ioy, a man may reioyce continually. And therefore Salomon saith, *A good conscience is a continuall feast*, that is a continuall ioy. But of the wicked sioy hee sayth, *In laughter their heart is sorrowfull*: that is, their laughter is sorrowe; as if hee should say: the wicked neuer reioyce in deed but counterfait ioy, as they counterfait vertue. Thus Paul ioyneeth, *Reioyce continually with Pray continually*, as if hee should saye: by this thou shalt know whether thou reioyce well, if thou canst pray too: that is, if thy reioycing mooue thee to prayer, as the ioy of the Angels makes them praise God and sing, *Holic, Holie, Holie*, vnto him. This is according to that in the 5 of James: *If any*

John. 4. 32.

Pro. 15. 15

Jam. 5. 13.

man

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man bee merrie let him sing Psalmes ; marke how James ioineth mirth and Psalmes, as Paul ioineth Reioicing and Praying, all this doth conclude, that as we should doe Gods Will in
Luk. 11. 2. earth as it is done in heauen ; so we should reioice in earth as they reioice in heauen, and then this ioy is a signe of another ioy, but if vve cannot reioice in praying ; how shall vve reioice in suffering ; I am now in a large field, vvherein I might shew you to vvhome vvee should pray, and the cause vwhy vvee shoulde pray, and the things vvhich vvee should pray for, and the Mediator vvhich vvee should pray by, and the affections vvhich vvee shoulde bring to prayer ; but I vwill keepe my selfe vwithin my Text, vvhich saith no more but praie continuallie. First vvee are commanded to pray and then vvee are commanded to pray continuallie ; of all our dueties this is our onely duetie, vvhich is giuen to none but God according to that, him onely shalt thou serue,
Mat. 4. 10. Such an excellent thing is prayer, that it is offered to none but to him vvhich Salomon calleth Excellent.

Secondlie, it is such a pleasant thing, that Paul ioineth, Pray continuallie, vwith Reioice
Pro. 26. 10. continuallie, to shew that no man hath such ioy as hee vvhich is often talking vwith God by Prayer, as if hee should saie if thou haue the skill to pray continuallie, it vwill make thee
thee

thee reioice continually, for in the company of G O D is nothing but ioy and gladnes of heart.

Thirdlie, it is such a necessarie thing that Christ calleth his Temple *the house of Praier*, to shew that as vve sell in our shops, and as vve buie in the market, and as vve eate in our Parlours, and as vve sleepe in our Chambers and as we walke in our Galleries, so we should *praie* in the Temple, vvhich is such a necessarie Trade for men, that G O D built a house for it and called it the *house of Praier*, as though *Praier* brought G O D and vs to dwell continually in one house together.

Further hee hath made a day for it in euerie weeke as though hee vould binde vs to *Praie*: and because wee cannot *Praie* before we be sanctified, therefore he set downe an order for vs to obserue and keepe, which is this, that before euerie Sabaoth he appointed another daie beside, in which we should prouide our selues to sanctifie and prepare vs that we might *Praie* in so effectuell manner as we ought.

Fourthlie, if we endeavour our selues to liue vprightlie and in the feare of G O D, according to the precise rule of his commandements, we shall find it such a heauenly life, that it will make vs like the Angels which
are

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are in Heauen for when we read, God speaketh to vs, because wee read his word : But when we *pray*, we speake to God, because we comence our sute to him : and so *prayer* makes vs like the Angels which are alwayes singing to God. Now if the companie of wise men can so change one, that in a short time he representeth their speeches & qualities? how will their nature and their manners alter, which are still talking with God, like the beloued Disciple which leaned on Christs bosome.

Ioh. 21. 20

Fiftly, it is such a sweete thing aboue other things that we do for God, that in *Reue. 7.* the *Prayers of the Saints* are called *Incense* because when they ascend to Heauen, God seemes to smell a sweet fauour like *Incense*.

Sixtly, it is such a profitable thing, that it doth more good than almes: for with mine almes, I helpe but three or foure; but with my *prayer* I helpe thousandes. *Prayer* is the rich-mans almes as well as the poore mans: For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for croumes.

Lattly, it is so victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we wil ouercome our Lord as *Iacob* did, wee must ouercome him with *prayer*. This God sheweth when he saith to *Jeremiah*: *Pray not for this people:*

Gen. 32. 28

Ier. 11. 14.

people : Shewing that the prayer of the righteous is of such force and power that God is faine to forbid them to pray when he would not graunt, lest hee should be ouercome.

This Christ sheweth againe, when he resemb-
leth his father to the deafe Iudge, and his
suppliants to the importunate woman which
cryed vpon him, and made him hearken to
her, as if shee had compelled him. Therefore
one compareth prayer vnto *Samsons* haire: As
all *Samsons* strength laye in his haire; so all
our strength lyeth in prayer. I haue read of
manie which write, that they did learn more
by praying than they could by reading. And
I haue heard some saye, that they haue done
that by prayer which they could not do by
counsell. In the 17 of *Exodus*, we read, that
the Iewes preuailed more by prayer than
they could by fight. Therefore one sayeth:
that hee which can praye can doe all things
because hee can ouercome G O D which
helpeth him to doe all things. And he which
can ouercome G O D can ouercome the
Diuell too, which hindereth all things.

Luk. 18. 2. 3

Iud. 16. 17.

Who euer fell into heresie, or into Apo-
stasie, or into dispaire before hee fell from
prayer the preseruatiue of his soule. *If thou* Mat. 17. 21.
had beene heare; (saith Martha) my brother
had not dyed: So if prayer had beene here?
these euils had not happened.

L

This

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This is the *Holie water* which driteth away vncleane spirites, as Christ sheweth **Ma. 6. 13.** when hee speaketh of a Diuell which is not cast out but by *fasting and prayer*. This is the *Crosse* which saueth vs from euill, as Christ sheweth when hee teacheth vs to *Pray*, as it is written in the 11. Chapter of *Luke*; *Deliver vs from euill*. This is the oyle which healeth our sicknes, as *Iames* sheweth in his fifth Chapter, verse 15. when he sayth; *The prayer of faith shall saue the sicke*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughtes, and blesseth our speaches, and blesseth our actions. As *Abraham* blessed his seruauent before hee went from him: so *Prayer* blesseth our workes before they goe from vs. Whatsoever thou doest before thou haue blessed it with *Prayer*, thou hast no promise that it shal prosper nor do good because hee which shoulde blesse it is not made a counsell to it. Therefore we should not presume to vse anye of Gods giftes, or any of Gods graces without *Prayer*, lest that which is good, doe not good but hurte vnto vs.

For this cause Saint *Paul* in the 14 to the *Romanes* and the sixth verse; teacheth vs to *Pray* before wee eate. For this cause *Paul* **Act. 20. 36.** **38.** *prayed* before hee iurnyed. For this cause *Eliab*

Eliab prayed before hee sacrificed, as it appeareth in *1. King. 18. 36.*

For this cause the Israelites *prayed* before they fought: and for this cause wee *Praye* before wee *Preach*. It is a good thing to *Preach*, and yet you see wee doe not presume to *Preach* before wee *praye*, because *Paul planteth, and Apollo watereth, but God* *1. Cor. 3. 6* *giveth the increase*, Euen so, wee shoulde not presume to giue Almes, nor to giue counsell, nor to giue helpe before we haue *prayed* that it may doe good. Naye, wee shoulde not presume to exercise our faith, nor our repentance, nor our obedience without *Prayer*, because there is no faith so perfect, but it had neede of *Prayer* to strengthen it.

Also, there is no loue so perfect, but it had neede of *Prayer* to confirme it. There is no repentance so perfect, but it had neede of *Prayer* to continue it. There is no obedience so perfect, but it had neede of *prayer* to direct it. Therefore hee doeth sinne which presumeth to doe any good worke without *Prayer*, because hee seemes to doe it by his own power, for that he craueth not assistance from God which giueth power to faith to bring forth works, as wel as he doth to trees to bring forth fruites, or to Physicke to bring forth health.

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Ma:

Therefore no vertue hath done so much as prayer hath done: For all vertues haue had their power from prayer: and therefore one sayeth, that prayer hath done as manye exploits, as all vertues beside.

The Apostle Paul in the 11. to the Hebrewes sayth, that by faith Noah did this, and Abraham did this, and David did this, and Enoch did this; but did their faith any thing without prayer?

for their faith was strengthened by prayer: and therefore the disciples prayed Christ to strengthen their faith.

Luke, 17. 5

By prayer, Eliab made the clowdes to fall.

1. King. 18.

By prayer, Iosua made the Sunne to stande

44.

10. h. 10.

still. By prayer, Elisha rayfed the dead to

12. 13.

life. By prayer, Moses made the enemies to

2. King. 4.

flye. By prayer, Salomon obtained wife-

33, 34, 35.

dome. So that, as Paul in the first to Timo-

Exo. 17. 11

thie, and fourth Chapter sayth of godlines:

1. King. 3.

Godlines is profitable to all things: So I may

12.

saye of prayer: Prayer is profitable to all

Gen. 8. 9.

things. The Doue could finde no rest for

the soale of her foote, vntill shee retourned

to the Arke: So the sinner when he can flye

no longer, nor suffer any longer, nor helpe

himselfe any longer: at last he turneth to

prayer, which is like the citie of refuge,

where no enimie, where no aduersitie, and

where no temptation hath power to hurte

him.

Num. 35.

11.

Lastly,

Lastly, as prayer is excellent in respect of GOD, to whome onely it is offered; so it is excellent in respect of the godly, who onely offer it: For as Paul saith of Faith in the 2 to the *Theffalonians*: *All men haue not faith*; So I may saye of prayer, all men haue not the gift of prayer, and therefore *Zachariah* speaketh of a *spirite of prayer*. And when wee pray, Paul sayeth, *That the spirite helpeth our infirmitie & prayeth in vs*, as though there were a peculiar spirite for prayer, and none could pray but they which had that spirite.

Zac. 12. 10
Rom. 8. 26

I haue knowen many vicked men heare, and I haue knowen manie vicked men studie: and I haue knowen manie vicked men fast: and I haue knowen manie vicked men preach: and I haue knowen manie vicked men counsell: but I did neuer know any vicked man that could pray well: nor any that coulde pray well, liue vickedly. This *Peter* proueth in his first Epistle, and fourth Chapter, when hee sayeth, *Be sober and watchfull in prayer*: shewing that all cannot pray, but they vvhich are sober and watchfull.

This *Peter* the Apostle proueth againe in his first Epistle, and thirde Chapter, when hee exhorteth the husbände and wife to loue one another, lest their prayers be interrupted,

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Shewing that sinne doeth hinder our prayer: and that a man cannot *praise* heartily when wrath or malice, or lust doth carrie his mind away.

This *Paul* witnesseth againe when hee sayeth, *How should they call vpon him in whom they haue not beleened?* shewing, that none can *praise* but they which haue faith: and that is a signe that the Spirit is within, if hee can *praise*: and therefore one sayeth; so long as God doth not take away thy *praying*, he hath not taken away his mercie. Seeing then that *prayer* is such a sacrifice, as is offered to none but God; and none can offer it but they which haue faith, and loue, and repentance, to bring it to him. As *Aaron* did not stand before the Lorde before he was washed; so let no man call vpon G O D before hee be sanctified. For as *Isaac* did first taste of *Iacob's* meat, and then blessed him when he liked his offering; so God will haue an offering which pleaseth him before hee giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sonnes when they went vnto *Ioseph*: *Take the best fruites of the lande & giue vnto him*: So I aduise my selfe and you, when wee goe to G O D, let vs take the best fruites of our heartes and giue vnto him: that is not the shewe of repentance but repentance in deede.

As

As *Abraham* left his *Asses* at the foote of the hill when hee went to sacrifice: so when wee goe to *praie* wee must leaue our passions and affections, and lustes behinde, lest they trouble vs, like the foules which hindered *Abraham* in his sacrifice. And when our *praiers* doe please God as *Jacobs* meate did please his father; then GOD will heare our *praiers* & blesse vs as his father blessed him.

Nowe to informe vs what *praier* delighteth GOD, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the fourth verse, sheweth that hee had the minde of Christ, teacheth vs to *praie continually*. This hee expoundeth in the seconde Epistle to the *Thessalonians*, the thirde Chapter, and the thirteenth verse, when hee saith, *Be not wearie of well doing*. Therefore, if you doe well, when you praye, you must not bee wearie of praying.

The like saying is in the twelfth Chapter to the *Romanes*, where it is said, *Continue in Prayer*. The like saying is in the first Chapter to the *Romanes*, where it is saide, *Praie at all times*. The like saying also is in the eighteenth Chapter of Saint *Luke*, where it is saide; *Praie alwaies and be not faint*. Wee are not comaunded to *Preach continually*; nor yet to *Heare continually*:

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nor to *fast continuallie*: nor to *Watch continuallie*: nor to *giue continuallie*: but vve are commaunded to *praise continuallie*, as though *praier* vvere more needeful than all the rest. vvee vwant continually, and wee are tempted continually, and wee sinne continually, and therefore wee had neede to *praise* to *GOD continually*, that God woulde supply our vwantes, and forgiue our sinnes, and preuent our temptations.

To shewe that vvee should *praise* daily, Christ teacheth vs in the eleuenth Chapter of Saint *Luke*, to saye, *Giue vs this daie our daile bread*, this day vvee aske no more but *our daily bread*: and if vvee liue till to morrowe, then vvee aske no more but *our daily bread*: for the worde *daily* doeth teach vs to *pray daile*: for there is great reason, that they which haue continually neede of God, should *praise continuallie* vnto him: But as some aunswered Christ, as it appeareth in Saint *Iohns* Gospell: *Who is able to do this?* So you will saye vnto mee; *Who is able to praise continuallie*.

Saint *Paul* in his twelfth Chapter to the *Romans* teacheth vs a resonable seruice of God. Here hee seemes to enioyne vs an vnreasonable seruice of God: For who did euer *pray continuallie*. Or if vve should *pray continually*, vwhen should vve *heare*, or *Preach*? or when should

should we *studie*, or when should we *worke*, so one seruice seemes to hinder all seruices, but in deede it doth further all seruices, and therefore we are commanded to *praise continually*, because wee can doo nothing without *Praier*, but if you imagine that this commandement is broken if your lips bee not alwaies going, which was the heresie of the *Messalians*, or if you dwell not alwaies in the Church like the golden candlestickes, then you are out of *Pauls* minde, for *Paul* did not *praise continually* with his lips, and therefore he doth not meane a *lip-praier*: neither did *Paul* lie daie and night in the Temple; and therefore hee doth not meane a *Church-praier*, and further it seemes that the Iewes were not appointed to *praise* at all times for they had set times of *praier*, and therefore we reade how *Peter* and *Iohn* went vp to the Temple at the time of *praier*, therefore to *praise continually*, is to lift vp our hearts continually vnto God, and to *praise* in our thought, as *Moses* did, though wee open not our lips, and so we may *praise continually*. As when a good man is to answer before the persecutor, a thought *praierth* in his hart that he may answer wisely: when he is to giue *Almes* a thought *praierth* in his heart that it may doo good: when he is to giue *counsell*, a thought *praierth* in his heart that it may prosper: when he

Act. 3.1.

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hee is to heare a Sermon, a thought praieth in his heart, that he may be edified, and sanctified by it. Thus we may *prate* and *heare*, *praise* and *speake*, *praise* and *eate*, *praise* and *studie*, *pray* and *worke* together, as the Iewes built and fought together, and therefore *praying* seems a harder thing than it is; for if it had beene irkesome for anie to *praise*, *Paule* would not haue ioined *praying* & *reioicing* together. It is not hard which a man maie do & *reioice* too. If a man loue intirely, he hath no such delight as to talke often and to conferre daile, with him whom he loueth, for by this his loue is increased, and his ioy is doubled; but the seldomer we commune together by little, and little our affections abate, till at last we become strange one to the other, as though wee had neuer beene acquainted. Euen so our affections and familiaritie doth grow toward God, by often *praying* vnto him, and when wee leaue off to *praise* then our affections drawe from him, and his affections from vs; therefore we reade how often the good men were wont to *praise*. In time past *Daniel* saith that hee *praised thrise a daie*, *Dauid* saith that hee *praised seauen times a daie*: It is said that *Cornelius* *praised continually*; It is saide that the Disciples *praised continually*: and in the first to the *Romanes*, *Paul* which teacheth vs here to *praise without ceasing* saith, that hee himselfe *praised*

Dan. 6. 10.
Psal. 109.
164.

Rom. 2.

prayed without ceasing. As Iacob would not let the Angel goe before he had blessed him; so a Christian should not let God rest before he *heare* him; This is the state that a Christian should strue to, and neuer thinke that hee is sound at the heart till all his thoughts bee a kind of *praiers*. Now if we should examin our selues whether wee *praise* as wee shoulde, as *Paul* teacheth vs to examine our selues whether we belecue as we should: I am of opinion, that there is no such want in this land as the want of *prayer*, for it is neglected as though it were neuer commanded, as if there were no God to worship, or as if wee had no neede of him. In the Papists times none were called Beads-men, that is, men which were bound to *praise* but the poore men; as though none were bound to *praise* but poore men: but now the world goeth as though neither rich nor poore were bounde to *praise*; one would thinke that our deliuerance out of Egypt, that our victorie against the Spaniards, that the weather which threatneth sickenes, that the dearth which threatneth famine, should make vs *praise*, and yet it doth not, for where is the person which *praiseth* now more thā he did before. Some are like the fool which *saieth in his heart there is no God*; for they *praise* neuer though *Paule* say *praise euer*. *Caine* was reiected for offering an vnworthie Sacrifice; What

1 Cor. 11.
28.

Psal. 141.

Gen. 5.

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What shall be to them which offer no sacrifice at all? Some are like *Exonists*, which cannot admire but in a circle, so they cannot *praie* but in the Church, and then they *praie* when they should *heare*. Some are like the *Ephramites*, which can pronounce euerie word but that which they should, so they neuer want words but when they speake to God. It is strange to thinke how liuely they are to euerie thing else, and howe dead they are to *praie*; as manie come to Sermons and neuer marke what the Preacher saith vntill he come to this, *To whom be all praise, power, and dominion for euer*: so many *praie* and neuer marke what they say vntill they come to this, *Giue vs this daie our dailie bread*: Dost thou thinke that God doth marke that *prai-er* which thou dost not marke thy self? Some come to God as if they did fetch fire, a spurt and away like a messenger which is gone before he haue his answer. If God will take a *Pater-noster* of them and heare them for that so it is, for they neuer made any other *prai-er* in their liues, but euen as a child saith *Grace*; so they say *Our Father*: put them out of that, and they cannot *praie* a word; no more than the child can make a *grace* if he be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their sacrifice is kindled, so they neuer respect with what

Judg. 12.8

Num. 3.4.

what motion their *praier* is kindled whether it bee from the spirite or from the flesh: but sometime they *praise* of mallice for reuenge: sometime of greedines for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God but that which was kindled with the fire which came downe from heauen: so no *praier* is accepted vwith God, but that which is kindled with some motion from heauen. Their *praier* neuer ascendeth to heauen: for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing when they should call for another, so they *praise* for one thing when they shoulde *praise* for another: when they called for stones, they brought them timber: when they called for timber, they brought them stones: so when they call for health, God sendes them sickenes: when they call for rest, God sendes them trouble: when they call for riches, God sendes them wants: vwhen they call for honor God sendes them shame: vwhen they call for ease, God sendes them a yoke: For it is a iust thing vwith God, that they vwhich doo one thing for another, should receiue one thing for another. Some are like the prodigall sonne, vwhich *prayed* but vtill he had gotten his patrimonie, and then hee forsooke his father vwhich gaue it him: so they *praise* no longer

Leuit. 3. 5.

Gen. 4. 4.

Gen. 11. 13

Luk. 15. 12.

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ger but vntill they haue that which they would haue, and then they flie from God as he did from his father, and liue like Swine in another Countrie till extremitie and penurie send them home again. These are the Beadsmen of our age, and these are the *Praiers* which wee offer to him which made heauen and earth. Wouldst thou regarde his sute, which should intreate thee so contemptuously as thou intreatest God? let vs consider how that *praier* shoulde obtaine remission of sinne which is sinne it selfe. *Paul* saith, *Let all which call vpon the name of the Lorde, depart from iniquitie*, as if hee should saie the Lorde will heare none which praie vnto him, but them which *depart from iniquitie*, *Salomon* saith, *the praier of the wicked is an abomination*: if his best worke bee an abomination, what are his worst deedes? and the Sinner himselfe? Therefore hee aduiseeth *Prepare thy heart before thou goe into the Temple, lest thou offer the Sacrifice of fooles*: As if hee shoulde say, as hee which offereth a present vnto a Prince which the Prince likes not, is a foole for his paines. This is the cause saith one why God doth not heare our *praiers* as he did our Fathers, because wee *praie* not with such humilitie and perseuerance as they did. Manie touched Christ, but one drew vertue out of him, so manie *praie* vnto Christ but fewe draw

2. Tim. 19.

Pro. 28. 9.

Eccle. 18. 9

draw comfort from him.

Now if you will knowe what *praier* is accepted with God *James* saith, *The praier of the iust auaieth much if it be feruent*, hee *James, 5.6* not that the praier of the wicked auaieth auaileth any thing though it bee neuer so feruent, but the person must be *iust*, and the *praier* must be *feruent* too, by this thou knowest then whether thy *praier* bee accepted with God. As God sent downe fire from heauen to consume *Eliab* his Sacrifice, because it pleased him, so he will send downe a kind of ioy, and lightnes vpon thy heart which shall kindle thee within, as the fire kindled *Eliab*s *1. King, 18.* Sacrifice and sende them away with such a *38.* ioy, like a Sutor which cometh from the Prince when his petition is graunted, this is the ende of euerie *praier* which is made in Faith, as Christ answered the Centurian, *Be it vnto thee as thou beleuest*; So thy heart shall answer thee, *Be it vnto thee as thou beleuest*. When we begin to *praie*, we are going from the Diuel, and when we ende our praier wee are come to God: At first manie temptations will hinder thee but, with earnestnes thou shalt driue them away. Then *Make no* *Gen. 15. 17* hast as *Salomon* saith, *to get out of the kinges presence*, For the Lord and thy *praier* are met together in heauen, like Christ and the woman at *Jacobs-well*. *Iohn. 4.*

Seeing

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Seeing then that *prayer* is such an excellent thing that it is giuen to none but to him vvhich is called *Excellent* : and such a pleasant thing that *Paul* ioineth *Praie continuallie*, vwith *Reioice continuallie*: and such a heauenlie thing that it makes vs like the Angels, vvhich are in heauen: and such a necessarie thing, that God built a house for it, and made a day for it: and such a holie thing that none but the holy can deale vwith it: and such a strong thing that it ouercommeth *G O D*, vvhich ouercommeth all. Howv is it then, that our Fathers spent so much time in *prayer*, and vve make no account of it? Haue vve nothing to *prae* for as well as they? Nay they *praied* for nothing, but wee had neede to *prae* for the like. The Turkes and Idolaters *prae* to them which cannot heare, but he which faith *I will heare*, hath not so manie Supplications to him as Noble-men. What will wee giue God, if we will not afford him *thanks*? What vvil vve do for him, if we vvil not *praise* him? *If thou bee wise (saith Salomon) thou art wise vnto thy selfe.* so if we doo *prae*, we doo *prae* for our selues. Shall the birds sing vnto God, and not they for whome hee created birdes? What a foole is he vvhich vvil fight, and trauaile, and vwatch for himselfe, and vwill not speake for himselfe? If *G O D* had required such coslie Sacrifices of vs, as hee did of the

Ievves,

Iewes, it is to be feared, that he shall not bee
serued at all, for we are such *Gergesites*, that
we would not part from our beastes to Sacri-
fice to him. Therefore let vs not say God will
not *heare*, but let vs say we do not aske, for
God is readier to giue than we to aske, ther-
fore let vs praie that our neglect of
praier maie be for-
giuen.

FINIS.

M

Mat.





Mat. 27.1.2.3.4.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsaile against Iesus to put him to death:

And led him awaie bound, and deliuered him vnto Pontius Pilate the Governour:

Then when Judas which betraied him sawe that hee was condemned, hee repented himselfe and brought againe the thirtie pieces of siluer to the chiefe Priests and Elders:

Saying, I haue sinned betraying the Innocent blond, but they said what is that to vs, see thou to it.



TH E last time you heard how a Publican receiued Christ, now you shall heare howe an Apostle betraieeth Christ: But first, heere is set downe what the Priestes and the Elders did against Christ, of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people*

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ple tooke counsaile against Iesus to put him to death. 2. And led him away bounde and deli-
uered him vnto Pontius Pilate the Gouvernour.
The Priestes were Ecclesiasticall persons, and
the Elders were ciuill Magistrates: so they
which shoulde haue stood most for Christ,
stood most against him. Marke putteth in
the Scribes too, & Luke putteth in the whole
multitude, as if he should saie, The Priests &
the Scribes, and the Pharisies, and the Elders,
and the people. Hee which stood for all had
all against him. Heere is fulfilled that which
was prophesied in the seconde Psalme, *They
banded themselves against the Lord, and against
his annointed.* But why did they band them-
selves against the Lord, or against his an-
nointed? What was their desire of him? To
haue his goods? nay, he had none for himselfe;
but they were richer than he: To haue his li-
bertie? Nay that would not suffice them, for
they had bound him before: To bring the
people into dislike of him? Nay that would
not serue them, for they had done so already,
vntill euen his Disciples were fled from him.
What would they haue then? his blood, yea
*they tooke counsaile (saith Matthew) to put
him to death:* They had the Diuels minde
which is not satisfied but with death, and
how doo they continue it? He saith, *They took
counsaile about it.*

Mar. 15. 1.

Luk. 22. 66

Psalm. 22.

M I

When

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Exod. 1. 10

When Pharaoh did most foolishlie, hee said, *Let vs worke wiselie.* So when they did worst then they seeme to doo it in best maner; for they will not sinne without counsaile: a wise counsaile to consult of murther, like the Papistles counsels when they giue licence for treason. They may be fitlier said to take armes, then to take counsel. For Christ saith before, that they came with swords and
Mat. 26. 25 slaues to take him. *David* speakes of a malignant Church, that is a Church of malicious persons, such a Church was this; for they called themselues the Church, and went about to kill the heade of the Church. In the beginning of the night Christ instituted the Sacrament and consulted how to saue them, and at midnight they instituted their treason and consulted howe to destroie him. The time which they chose, and the Iudge which they chose are speciallie to bee noted, the time *in the morning, &c.*

This therefore is not to be expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night & executed it in the morning. When they agreed to go vnto Pilate it was night; but when they brought him to Pilate it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing
against

against him before he came to his iudgment; but they did all against him except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, & reuiling him, and buffeting him, and spitting in his face, was don before they came to the Iudge, which shewes that they were euen angrie that they could not kill him without the Iudge too.

All this was done in the night, and therefore Christ saide to his Disciples in the Evening: *This night all of you shall be offended for me*; Shewing that all these things should be done in the night.

Mat. 26, 31

Therefore Saint *Marke* saith, that *Peter* and *James* and *John* were all sleepe, when *Judas* and his companions came against him, which sheweth that it was the time of sleep: and in the one & fiftieth verse, he saith, that a yong man ran after with a linnen garment vppon his bare bodie: which sheweth that he hearing a tumult and an vprore to grow in the night, ran forth of doores in great haste without his clothes, as they doo in a fire (to see what was done) and it is added that they stroue to take him, and that hee was faine to slippe of his Linnen and ruine away from them naked, as Ioseph did when hee left his Cloake with his light Mistresse,

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when hee slipt from hir, which sheweth howe
yeide of shame and modestie they were to
offer such violence to a stranger, that hee
coule scarce scape their handes naked, al-
though they had nothing against him. This
I note to shewe that their conspiracie against
Christ was a night worke, like them which
hate the light because they doo euill. It was
not their wont to sit in counsaile in the night
but in the daie. It would haue troubled them
to watch so long for a good cause: but it was
fit that the worke of darknes should be done
in darkenes, and therefore Christ saith, *This*
Luk. 22, 53. *is the houre of darkenes:* the houre of darknes,
and the power of darkenes, and the worke of
darkenes met together. When they shoulde
rest, mallice would not suffer them to rest, but
they became like Owles which watch in the
night and cannot sleepe. Heere was fulfilled
Pro. 4, 16. *Salamons* saying, *They cannot sleepe before they*
haue done euill, so eagre we are vpon reuenge
more than anie thing else. They saie that hee
cannot staie which rideth vpon the Diuel; for
mallice draweth him, and furie spurres him.
Therefore *Zacheus* went not so hastily to re-
bouie Christ as his enemies hast to destroie
him. Nay rather I maie saie, to destroy them-
selues.

For as they praied at Christes death, so
it came vpon them. They saide, *his blood be vp-*

on vs, and vpon our children; so his bloud is vp-
on them & vpon their children, which haue
beene Vagabonds ouer the earth euer since,
and haue no Countrie of their own, for if they
be cursed which doe the Lords busines neg-
ligentlie, they must be cursed too which do
the Diuels busines diligentlie. If men were so
hastie in executing iustice, as they were in ex-
ecuting mallice, so manie men should not be
vndone by futes of Lawe: for in one daie
they could apprehend, and accuse, and exa-
mine, and condemne, and execute him which
was Innocent: but hee which is iust cannot
be quit in one Terme nor two: nay if he haue
right in a yeare, it is counted quicke dispatch,
and he is glad that he met with such a spee-
die Lawier.

Mat 27.29

Iere, 16.

Howe then when they take a bad cause in
hand, and prolong it too, which keepes their
Clients in suspence from daie to daie, and
from weeke to weeke, in great charge and
sinne together. I woulde to G O D that
some did not sitte in counsaile against good
Christians, as these priestes did against
Christ, but G O D in his mercie doth dai-
lie confounde and bring to nothing the ac-
cursed counsailes of that wicked Antichrist,
and all his rebellious confederates. So when
the wicked tooke counsaile together, wic-
kednesse was the ende of their counsailes;

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for there is nothing worse to the vngodlie than to meete together; for before they meete, their wickednes is a little hid like the poison in a Serpent: but when they meete together, one setteth on another, and the poison breakes forth into vile speeches, and detestable works, and vngodlie practises, as we see in Tauernes and such like assemblies as this.

For now they are met together they haue conspired amongst themselves to accuse vnto the Gouvernour the most innocent man in the world, as if hee were the worst man liuing, they abused him, and mocked him, and reuled him, and buffeted him, before they brought him to the Gouvernour, which sheweth that they would haue killed him too, if they durst without the Gouvernour, but sin is craftie, and therefore they obserue the order of lawe, and forme of iudgement lest they should be taken in the snare which they made for him.

First because Pilate had the authoritie ouer iudgements of death, and not they: Therefore they are inforced to seeke vnto his iudgement seate to saue themselves from blame, and to be deliuered out of trouble if they did vsurpe any thing vppon the Magistrates Office.

Then because they might not run vnto
the

the gouernour before day without suspiti-
on of tumult, they staide vntill it was mor-
ning : but so soone as they coulde come,
they came poste haste; for the Sunne did no
sooner peepe, but euen at the verie breake
of day, they were all readie to flocke vnto
the Iudge against him.

This they did without knowledge: but
God directed euery thing vnto a right end.
For it was meete that the sonne of God
shoulde bee cleared in a solenne manner,
by an earthly Iudge, to shewe howe wee
shall be cleared by the heauenly Iudge: and
therefore, as it appeareth in the seuen and
twentieth Chapter, and foure and twentieth
verse of Saint *Mathewes* Gospell, *Pilate*
saide: that *he found no euil in him* before he
gaue sentence against him, Which sheweth
that he died not for his owne sinnes but for
our sinnes, & therefore though they went to
the Iudge to saue themselves from blame,
yet God sent them to the Iudge, that his
worde might be fulfilled.

Lastlie, this *Pilate* was a Roman gouer-
nour, which ruled for *Cesar*, as *Zaccheus*
was a *Romane* collectour which gathered
for *Cesar*; For at that time the *Romanes*
had brought much of the worlde vnto their
subiection: as since that time, they haue
brought much of the world vnto Idolatrie:
and

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Reu. 12,

2. Sam. 15.
31.

and therefore God would haue his sonne to be iudged by the Romane pollicie, and to be condemned by a Roman Iudge, and to be slaine with a Roman death; as it were ioyning the Iewes and the Romans in impietie together; to shewe, that these two Nations should be the odious people vnto him in all the worlde, and how his seruants should be crucified there, where hee was crucified himselfe: for as the Romanes then did crucifie Christ vpon a Crosse; so they crucifie him nowe vpon their Altars, and resemble the Dragon, which when he could not preuaile against *Michaell* himselfe, then hee fought against the woman & her seede, that is the Church and her children, which are slaine in *Rome*, as the Prophets were in *Ierusalem*. Thus *Rome* began with the head, and ends with the members. So much of the Priests and the Scribes, and the Pharisees, and the Elders, & *Pilate*, what they did against Christ; of whome was fulfilled *Dauid's* prayer: *Lord, turne the counsell of Achitophel vnto follie*: So their counsell was turned vnto follie. For as *Paul* reuiued when he was stoned; so Christ rose againe when he was buried, to shewe, that there is no counsell against God; and therefore let all our counsels be for God.

Now wee come to *Iudas* to agrauate this tragicall

tragicall counsell. The Euangelist annexeth vnto it, the desperat end of the cursedst man that euer was. Three things are specially noted of this Traitor; his death; and the confession which he made before his death. His death in the fift verse; *He went and hanged himselfe*: The cause of his death in the third verse; *For that he had betrayed his Lord, and now did see him condemned, and had no ioy of the money which was given vnto him for his treason*. His confession in the third verse; *I haue sinned betraying innocent bloud*. I will speake of euerie worde as they lye for your memorie. Therefore, first of his Treason. When *Judas* the traytor: before he was called *Judas* the Apostle. Now he is called *Judas* the traytour, to distinguish him from other of that name, lest any of his name shuld be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* marke, to make him hatefull like a rogue which is burned in the eare: So *Esau* was called *Edom* which signifieth Redd, to keepe his wickednes in remembrance, because hee solde his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though GOD would note him for the worst of that name: So God knoweth *Simon Peter* from *Simon Magus*; and *Judas* his brother, from *Judas* his betrayer; and therefore, as *Ieroboam*

Gen. 4.

A&. 8.

comes

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1 King, 22.
52.

PRO. 10. 7.

comes in with his train after him; *Ieroboham* which made *Israell* to sinne: So *Judas* comes in with his traine after him; *Judas*; which betrayed the Lord: For when God said; *I will honour them which honour mee*, he signified, howe he would dishonour them which dishonour him, and therefore this name is a worde of reproach vntill this daye: and all Traytours are called *Judasses* for his sake; that the Prophecie might be fulfilled; *The name of the wicked shall rot*: that is, they shal be named with lothsomnesse, and remembered with disdain, as a man passeth by a rotten carrion, and stoppeth his nose vntill he be past it: This is the iust wrath of God. As Christ promised that *Maries* good work shoulde be spoken of to the worldes ende: So he hath caused *Judas* euill worke to be spoken of vnto the worldes ender too. For there were three euils in one: First his practise was impudent, because he offered himselfe to be a traitour before hee was asked. Then it was Couetous, because he was contented to betray his Lord for 30 pence. And lastly it was craftie, because he betrayed him with a kisse, which is a signe of loue. Like this traytour do all other traytours, & therefore are all called *Judasses*, that is impudent, & couetous, & craftie like their master. The next consideration is; how *Judas* his repen-

repentance came vpon him, in these words: *When he sawe that Iesus was condemned, &c.* Peter heard three crowes before he felt any remorse; so *Iudas* saw his Lord apprehended & yet he repented not; then he saw him accused, & yet he repented not; then he saw him mocked, & yet he repented not; then he saw him buffeted, & yet he repented not; at last he sawe him condemned, and then saith *Mathew* he repented, like one which slayeth his frind in his rage, & sorroweth when it is past. In the sixt of *Genesis*, God is said to repent, but God repenteth not like men: so here the wicked are said to repent; but the wicked repent not like the faithful; But as it is said of *Esau*, that he sought repentance; so they may be rather saide to repent, than to repent in deed. For if *Iudas* had repented like *Peter*, he should haue bin forgiven like *Peter*: but to shewe that he did not repent wel, when he had comitted one sinne, he addeth another to it: for when he had murdered his master, hee murdered himselfe too. Therefore, if you aske howe he repented? I think he repented so as most vsurers repent vpon their death-beds. There is a shame of sinne, & gylt of conscience, & feare of iudgement, euen in the reprobate, which is a foretaste of hell which the wicked fee: euen as peace of conscience & ioy in the holy Ghost

is a

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is a foretast of heauen, which the godly feele before they come thither. So *Iudas* was displeased with the vglines of his trecherie, and had a mishapen sorrowe like a Beares whelp, but without any conuersion to God, or hope of mercie, or prayer for pardon, or purpose to amend. Onely he felt a shame and guylt, and anguish in his heart; which was rather a punishment of his sinne, than a repentance for his sinne, and a preparatiue to Hell which he was going vnto; for hardnes of heart, and dispaire of mercie are finnes & punishments for sinne too: But true repentance is such a sorrowe for one sinne as breedeth a dislike of all finnes, and moueth to praye, and resolue to amend; which falleth vpon none but the elect; and therefore *Paul* calleth the heart of the reprobate, *A heart which can not repent*. But if the Papistes doctrine of repentance be true; there is nothing wanting in *Iudas* repentance: For in him may be found all the partes of their repentance. For wee see in this reprobate, contrition of heart, confession of mouth, and satisfaction of worke, which is all the Papistes repentance: For Contrition, it is saide, *He repented*: For Confession, he saith, *I haue sinned*: For Satisfaction, he *restored his money againe*; and yet he is *Iudas* the sonne of perdition: and therefore, as Christ tolde the Lawyer; that
ene

Rom. 2. 5.

one thing was wanting in his obedience: so *Iudas* telleth the Papistes, that one thing is wanting in their repentance; that is the conuersion of a man to God, & change of mind. When a sinner renounceth him selfe for shame of his sin, & yeldeth to righteousness with as great loue as euer he loued wickednes: If *Iudas* had repented so, he would rather haue suffered paine like *Iob*, then by vnlawfull meanes ridd himselfe out of paine, like *Caine* which thought to preuent Gods iudgments against him. This was not a signe of repentance, but a signe of dispaire. Therefore let euerie one learne this; that so long as Gods mercie is greater than mans iniquitie, there is no cause to dispaire, but to hope: For why did our Sauiour saue *Marie Magdalen*, which had seuen Diuels; and spare the thiefe which neuer did good: but lest as great sinners as they shuld dispaire of mercie, if they repented. If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue than we to aske. The next consideration is, how *Iudas* restored his brybe againe. In the first of the *Prouerbs* 31. *Salomon* saith, *The wicked shall be filled with their owne deuises.* And in the 14 Chapter 14. verse, hee saith; *They shall be satiate with their owne wares:* For *Iudas* hath

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hath sinned so long, that now he is wearie of his sinne, and would restore his brybe again, euen the same day that he tooke it. It was giuen him in the night, and in the morning he brought it backe: So soone is the pleasure of sinne eclipsed. Euen now his thirtie pence was the sweetest siluer that euer hee fingered; and now it is the bitterest money that euer he pursed. Therefore let all consider what *Abner* said vnto *Ioab*; *Knowest thou not that it will be bitterness in the later ende* 2.Sam.2.26. The sting of the Serpent is in his taile: so the taile of sinne hath the sting that is the ende. There is no sinne but it hath three punishmentes which followe it like handmaides: Feare, Shame, and Guylt: Feare of iudgement; shame of men; and guilt of conscience. All these did surprise *Judas* at once, so suddenly as *Adam* spied his nakednes: and though they come after euery sinne, yet they are neuer looked for. *Gebezi* tooke his brybe merrily, but hee did
1.King.21. weare it heauily. *Iezabell* thought that shee had got a Vinyarde for nothing; but shee payde more for it than shee would giue for all the world. So *Judas* thought that he was made for euer, when he was vndone for euer. Here was the Scripture fulfilled: *The bread of deceit is sweete to a man; but his mouth shall be filled with gravel*: So this game
Pro.20.17 of

of treason was sweete to *Iudas*, but when he digested it, it crackled like grauell in his teeth. Who would suffer for milians of gold that which *Iudas* suffereth for thirtie pence, and yet manie are content to sinne for lesse. *Iudas* was a traytour for thirtie pence; but a thousand are lyers, and deceiuers, & swearers for a pennie. If they can get any thing by lyes, or oathes, or wiles, it is like the misterie of their occupation. Be not deceived: the time commeth, when you would restore this gaine againe, as *Iudas* did, and peraduenture you shal not find the owners where to make restitution. How many at the houre of death haue offered their prayers and their supplications, and seruice vnto God, as *Iudas* offered his money to the Priests, and God would not accept it: but they died as they liued, and went from dispaire vnto destruction. Therefore, to day heare his voice. If you wil not be so good as *Zachens* to restore foure folde for all that you haue gotten by vsurie, or briberie, or extortion, or deceit; yet be so good as *Iudas* to bring againe to much as you haue taken, and if you doo it not with *Iudas* minde, but with *Zachens* minde, it shall be accepted as *Zachens* has.

The last consideration, is the confession which hee makes before his death; *I haue sinned,*

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sinned. &c. Oh *Iudas* (saith one) dost thou know that thou hast sinned; and diddest not knowe that thou shouldest sinne? It is not enough to say, *I haue sinned*? So said *Saul*, & *Caine*, and *Pharaoh*, *I haue sinned*: But who saith, *I will not sinne*? When sin is past, then wee know it: but if wee did looke to it before; then wee neede not saye, *I haue sinned*; for sin is chosen in the darke, like bad wares, when the faults are not seene. Sinne seemes no sinne vntill it come to *I haue sinned*, that is vntill it be past. If *Iudas* had shewed his repentance to God, as he shewed it but to men, happily his offence might haue founde mercie: But he did separate himself further from God by his dispaire, than he was separated before by his treason, & chose rather to run vnto them which would mock him than vnto him which should succour him. Therefore his confession was without remission: and though he said *I haue sinned*, yet God answers not *I haue forgien*, to shewe that except our repentance be better than his, it shall not waigh against one sinne. Yet *Iudas* doth not onely acknowledge himselfe a sinner, which is the most that manie of vs confesse, because hee would not bee counted worse than other, but reckoned his sin without the accuser; as if one should come forth and say, *I haue stolen an horse*, so he saith, *I haue betrayed*

trayed my master. In what did *Iudas* sinne? in treason: then treason is sinne; and yet the Papistes count it a merite, as though they should merite by sinne. There was neuer any heretike which maintained treason but the Papist. *Touch not mine annointed* (saith God,) nay kill his annointed (saye they.) How far are they from *Dauid* which would not lay his hand vpon *Saul*. If he were a man after Gods heart, as hee is called, then they must be men after the diuels heart.

After that *Iudas* had receiued meate of Christ, he went about to betray him: So after they haue receiued Peace and Plentie, and prosperitie of their Prince, they go about to betray her. As *Dauids* enemies longed and said, *When will Dauid die, and the name of Dauid perish?* So they long and crie, when will *Elizabeth* die, and the name of *Elizabeth* perish? But *Elizabeth* liueth, & they die which seeke her death. *Iohn* calles the *Pharases* a generation of Vipers, which neuer are borne, but their mot her dyeth for it.

How right this fitteth with the Papistes: for they cannot lue without the death of their mother. For the Spaniard which would slaughter them, they would slaughter the Nurse which cherisheth them. Had *Zimri* peace (saith *Iezabel*) which slue his master?

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So I may say; haue they died in peace which would haue slain their mistresse? they which haue not hanged themselves like *Judas*, haue beene hanged by others like *Hammon*; as though they had beene sent ouer but to visite Tyborn. So God hath blessed them that blesse her; and cursed them which curse her. Therefore some Traytours haue confessed, that they had sinned in betraying the Lords annoynted; as *Judas* confessed that he had sinned in betraying the Lord himselfe. He betrayed him, as though he had not beene innocent; and now he must die, he saith, I haue betrayed innocent bloud. Innocent in deede; For when hee asked his enemies which of them could accuse him of sinne? they had nothing to aunswere. Innocent in life: Innocent in speache: and Innocent in thought. The infants which be called innocents were not so innocent: therefore howe should he be innocent which betrayed the innocentest of all. We are taught to be good vnto all, but especially to the good: but *Judas* was naught to all, but worst to the best. If he had betrayed any, he might saye, I haue sinned, because all dissimulation and guyle is condemned. *1. Pet. 2. 1.* But when the innocents are betrayed; nay when the innocentest is betrayed, it seemeth more than sinne, because neuer any betrayed innocent
Christ

Christ but *Judas*. Thus Christ was iustified of his disciples, & his enemies. He which betrayed him said, he was innocent. He which condemned him said, he was innocent. And the Diuels which made *Judas* betray him, & *Pilat* condemne him, said before, that hee was the sonne of God, and called him holie. Thus euery sinner shall be condemned of himselfe before he be condemned of God; that the Lord may be iustified when he iudgeth. If *Judas* coulde haue saide, *I beleene*, when he said, *I haue sinned*? God woulde haue answered him as *Nathan* answered *Dauid*; *Thy sinne is forgiven*: But he confessed & amended not. What shall be to them which doe not confesse, but defende their sinnes. Is not thy sinne worse than *Judas*? when *Judas* saith *I haue sinned*; & thou saiest, *I haue not sinned*. This is our manner to plead not guiltie so long as we liue. Sinnes and excuses are twinnes, borne at a byrth, & one followeth the other, as *Zarah* came after *Phares* out of the wombe, *Gen. 38.30*. *Judas* saith, *I haue sinned*, but we saye, *I haue not sinned*, or *I haue sinned but a little*, or *I haue sinned against my will*, so wee minse our sinnes, as thogh they needed no forgiuenes. *Salomon* said *I am more foolish than any man*: *Pro. 30.2*, but wee would be counted wiser than any man. *Paul* called himself the greatest sinner,

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but we would be iudged the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If wee would iudge our selues we should not be iudged. Be not deceiued, for sinne doth not end as it begins. When the terrours of *Judas* come vpon the soule, the tounge cannot hide his sinne; for dispaire and horror will not be smothered: But hee which hath *Sauls* spirite haunting him, will rage as *Saul* did. There is a warning conscience, & a gnawing conscience. The warning conscience commeth before sinne: The gnawing conscience followeth after sinne. The warning conscience is often lulled a sleepe: but the gnawing conscience wakeneth her againe. If there be any hell in this worlde: they which feelee the worne of conscience gnawing vpon their hearts, may truely saye; that they haue felt the torments of hel: Who can expresse that mans horror but himselfe? Nay, what horrors are they which he cannot expresse himselfe? Sorrowes are met in his soule as at a feast; feare, thought, & anguish, deuide his soule betweene them. All the furies of hell leape vpon his heart like a stage. Thought calleth to Feare: Feare whisseleth to horror: horror beckeneth to dispaire, & faith; come and helpe mee to torment this sinner. One faith, that shee commeth from this sinne: and another faith, that shee cometh

meth from that sinne: so he goeth through a thousand deaths & cannot die. Irons are laid vpon his bodie like a prisoner. All his lights are put out at once: he hath no soule fit to be comforted. Thus he lyeth, as it were vpon the racke & saith, that he beares the worlde vpon his shoulders, and that no man suffereth that which he suffereth. So let him lye (saith God) without ease vntil he confesse & repent, & call for mercie. This is the goodly waye which the Serpent saide woulde make you Gods, and made him a duell. Therefore at last, learne the sleight of Sathan in this wretched traitor. His subtilties are wel called the depth of Sathan: for he is so deepe, that fewe can sound. Now he lets *Indas* see his sinne, before he hid it from him. Vntill he had sinned, hee made as though it were no sinne, but with promises & brybes muffled his face & couered the vilenesse of his fact, lest shame should keepe him from it. But when he had done, he made it seeme as vile as hee could, to make him dispaire for it. All his baites are made of this fashion, that the sin is done before the punishment be considered. Let vs not looke for *Indas* to come out of hell to warne vs; for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceiue you.

Ap 2.24.

FINIS.



The Petition of Moses to God.

The Text, Deut. 3. Chap. 23. 24. verse.

*And I besought the Lorde the same time,
saying, O Lord God, thou hast begunne to shewe
thy seruant thy greatnes, and thy mightie hand;
for where is there a God in heauen or earth
that can doo like thy workes, and like thy power.*



Exod. 2. 6.

Ere *Moses* teacheth vs how
to pray, hee beginneth first
and telleth God that hee
hath begun to shew him fa-
uour, and well might *Mo-*
ses so say, for he was no soo-
ner borne but the Lord began to shew him
his greatnes, in sauing him when hee was cast
into the Riuer, and deliuering him vnto a
Kings daughter to be brought vp: and after
by his mightie prouidence bringing him to
his mother to be nursed. If all that the Lord
hath done for him till this time be confide-
red, hee had great cause to say, O Lord thou
hast begun to shew thy seruant thy greatnes.
Heerein *Moses* in some part sheweth him-
selfe

selfe thankfull, for that hee hath receiued,
 trusting thereby to intreate God to conti-
 nue his benefits and louing kindnes towards
 him, which is a thing that pleaseth God; for
 which of vs hauing a friend at whose handes
 wee had receiued a benefit heretofore, if wee
 should stand in neede of him againe, would
 not saie to him; Syr you haue beene my
 friend heretofore, and manie waies good
 vnto mee, the consideration whereof at this
 time hath imboldened mee to come vnto
 you againe? Who is it but will account this
 a thankfull fellowe, and say see it is a good
 deede to doo for one which sheweth him-
 selfe so thankfull? Euen so *Moses* commeth
 to God, he is not like one who sitting in his
 doore and seeeth one daie by daie come by
 him and salute him, and yet taketh no ac-
 quaintance, so that if he stand in need of him,
 either he knoweth not where hee dwelleth,
 or els because he is not acquainted with him
 he is abashed to aske any thing of him. *Mo-
 ses* is not such a one, but hee is acquainted
 with the Lorde, who so often passed by him,
 and therefore hee now saith, *Thou hast begun*
(O Lord) thou hast begun to shew thy seruant
thy greatnes and thy mightie hand. Of this is
 already spoken, what this greatnes and migh-
 tie hand which God shewed to *Moses* was;
 we haue alreadie heard: namely, that migh-
 tie

The Petition of Moses to God.

the deliuerance which the Lorde euen from his birth to this time had sent him in the time of neede.

For where is there a God in heauen or in earth that can doo like thy workes or like thy power? Here Moses challengeth all the Idol gods, and telleth them that amongst them all, there is not one of them that can doo like his God. So God when he is opposed and set against his enemies is then most glorious and confoundeth them all. Now Moses proceedeth in his praier: saying, I praie thee let mee goe ouer and see the good Land that is beyonde Jordan, that goodlie mountaine and Lebanon.

But the Lorde was angrie with mee for your sakes, and woulde not heare mee; and the Lord said vnto me, Let it suffice thee or be content, speake no more vnto me of this matter. Get thee vp into the top of Pisgah, &c.

Deut. 3. 25. 26.

Herein is foure things to bee considered: First, the praier of Moses in these wordes, *I praie thee, &c.* Then the answer of God for his praier, then the mittigating of his anger set downe in these wordes, *Let it suffice thee, or be content, &c. Speake no more vnto mee of this matter:* Then the promise which God maketh vnto Moses, that he shall see the land of Canaan, though not possesse it.

First for the praier of Moses set downe in these

these wordes, *I praie thee let mee goe ouer and see the good Land, &c.*

Here *Moses* praieeth like one of vs, who are alwaies crauing, but neuer haue respect to the will of God, to say, *Thy will bee done*: Christ hath not taught vs to aske *Our dailie bread*, before he taught vs to saie, *Thy will bee done*: and therefore Christ when he went to praie, after he had praied that *if it were possible that houre might passe from him*. Yet after Mar. c. 14. 33. 36. remembring how hee had taught his Disciples before, returned againe and said, *Nevertheless, not that I will, but that thou wilt bee done*.

And our praier made after this sort is the cause manie times why wee are not heard, therefore let vs hereafter learne in our praiers to praie that Gods will may bee done. What this Mountaine *Lebanon* is, surelie *Moses* meaneth the place where the Temple should bee built, and God honoured: For after that *Iosua* had quietlie possessed the Land of *Canaan*, hee builded a Tabernacle wherein to call vppon the Lorde, not perfect. Iosua, 22. 10.

Nowe it followeth in the Text: *But the Lorde was angrie with mee for your sakes and would not heare me &c.*

So soone as *Moses* chaungeth his praier, God turneth from him & will not heare him;
So

The Petition of Moyses to God.

Num. 1. 11.
12. 13.
Exo. 3. 22.

Num. 14.
19.
Exo. 31. 14
Num. 12.
14.
1. King. 17
22. 22.
2. King. 1.
25.
Act. 20. 19

So soone we make God to forsake vs, if wee doo not according to his will, *Moses* sheweth the cause why God woulde not heare him, although hee were a great man and in high authoritie, yet he is not ashamed to confesse his fault, which he might haue kept secrete if hee would; for the people knewe not that hee had sinned, because the sinne which he committed was not open but secrete: yea, it was but a little repine, as in the eleuenth of *Numbers* the eleuenth verse, and therefore *Moses* might haue kept it from them, but because hee would not iustifie himselfe, hee telleth them that the Lorde was angrie with him, and because hee would not haue the people to iustifie themselves, he telleth them it is for their sakes: Thus when *Moses* changeth his praier, God will no longer heare him; so we see that where sin is, there praier is not effectuell: so that if wee will hope to receiue by praier any thing at Gods handes, wee must first remooue and take away the cause of our hinderance (which is sinne) before wee can receiue the thing wee praie for. For here we see that praier which before pacified the wrath of God; which healed *Meriam* being stricken with Leprosie; which raised the widdowes Sonne from death to life; by which *Dauid* obtained victorie; which brought downe fire from heauen to consume

sume the Idolaters Sacrifices, which brought
Jeremiah out of prison, and *Jonah* out of the
 Fishes bellie, and made the Sunne to stand
 still, and the raine to fall from heauen, and tri-
 umphed ouer all, is heere by a litle sinne,
 quite ouerthrowne euen like a great Mo-
 narcke poysoned with a litle Spider. But
 the Lorde was angrie with me for your sakes
 & woulde not heare me. God when Moses
 had prayed did not graunt his request, but
 was angrie with him: but lest Moses should
 be quite discouraged he straight waies miti-
 gateth his anger & biddeth him be contēt &
 speak no more vnto him of that matter. God
 doeth not bid him that hee should not pray
 anie more vnto him but that he should pray
 no more for that thing. First God biddeth
 him to be content, as if he should haue sayd
 although thou maiest not enter in to the lād,
 yet I will content thee other waies: thus
 God would haue vs in what estate soeuer
 we be, to be content with our calling; for it is
 his appointment. And seing he hath enough
 to content vs all, therefore wee should not
 murmure nor grudge one at another, but be
 thankful vnto him, because it is his good wil
 and pleasure it should be soe. And surelie
 Moses would, and was willing that the
 Iewes should profite by his Doctrin for he
 hath set it downe in the 20. of *Numbers*,
 twice:

1. Cro. 18.
 2. Cro. 7. 1
 Iere 34. 14
 Ioh. 1. 2. 10
 Iosua 2. 8. 12

The Petition of Moses to God.

Num. 20. twice, and in the 27. 13. in the 32. Dent. 49.
 12. 24. 27. and in this place, all to the intent to shewe
 13. that God is able to content all. He is not like
 Dent. 32. to *Jacob*, who when hee had blessed one of
 49. his sonnes, could not blesse the other: but he
 Ge. 27. 33. when hee had blessed the poore, blessed the
 hungrie; and when hee had blessed the hun-
 grie, he blessed them that wept; when he had
 blessed them that wept, he blessed them that
 were reuiled, and suffered for Christes sake.
 There is no ende of his blessing, *because his*
 Psal. 135. *mercie endureth for ever.* God is so mercifull,
 that though wee are not able to praie aright,
 yet hee considereth of our praiers, and tur-
 neth to the best for our good, not graunting
 our request manie times, but a better thing
 than wee doo desire of him: as when *David*
 praied that the Childe gotten in adulterie
 might liue, God heard him and did confi-
 der of it, yet did not graunt his request but a
 better thing; that was, that his sonne *Salomon*
 should raigne after him: And when our
 Sauior Christ praied that, that howre might
 passe from him, God heard him and did con-
 sider of it, yet did not grant his request, but a
 better thing, that his death should take away
 the finnes of the world, and here in this place
 where *Moses* praieeth, God heareth his praier,
 and doth consider of it, yet doth not grant
 his request but a better thing, that is, *that he*

shall

49. shall goe into heauenlie Canaan. Thus wee see
 ewe that God is so mercifull that hee can scarce
 like punish sinnes, hee is so louing that often hee
 ne of giueth vs better thinges than wee can desire;
 at he who then wil offend so mercifull and louing
 l the a father? Let vs seeing God is so mercifull vn-
 bun- to vs, take heede that we abuse not his mer-
 e had cies, lest in so dooing wee prouoke him vnto
 that iudgement. Now God hath told *Moses*, that
 take. he shall not goe into the land, hee beginneth
 se his to teach him how hee shall doo to see it, and
 ifull, biddeth him goe vp into the top of *Pisgath* and
 ight, cast his eies *Estward*, and *westward*, and *North-*
 tur- ward, and *Southward*, and behold it, &c.

nting As a Bird is staied with a little string, or a
 hing strong man in swimming helde backe by a
 David small twig: so a little sinne staieeth this great
 terie Captaine that hee cannot come within the
 onfi land of *Canaan*. First God is angrie with him
 but and enuies him altogether, as though he wer
 Salo not worthy so much as to goe vp the mount;
 n ou thus we may see how one of our least sinnes is
 nigh able to turne from vs all the goodnes and all
 con the fauour which God beareth to vs.

but After God commands *Moses* to goe vp the
 away mount. Here *Moses* obaieth Gods cōmand-
 plac ment, but if he had bin like manie a murmu-
 prai ring mā, he would haue denied to go vp the
 gran mout, saying, what banquet is this to me, but a
 hat b daintie dish set before one forbidden to eat?
 sha but

The Petition of Moses vnto God.

Deut. 34.
1. 2. 6.

But *Moses* had rather die than anger the Lord againe, when he had bid him be content. Thus wee may learne of *Moses* to be content with our calling whether wee haue little or much: For God contented *Moses* as well with the sight of *Canaan*, as those who possessed it. So when God hath not ordained vs to see great substance as he hath some of our brethren: yet because we should not be discontent, he will giue vs as much pleasure at the sight of them in others, as though wee our selues enjoyed them. So God contenteth *Moses*, and he contenteth *Iosua*: for as *Iosua* came into the land as *Moses* could not; so *Moses* saw it as *Iosua* could not. So I say God contenteth all, that *Iosua* should not enuie *Moses*, nor *Moses* enuie *Iosua*. And this was the great power of God: who although *Moses* were verie olde, yet was his eye sight most perfect, insomuch that hee could see farther than any of al his company: For being vpon the Mount, he sawe all the land of *Giliad* vnto *Dan*, and all *Neptahy*, the land of *Ephraim* & *Manasses*, and all the land of *Iuda*, vnto the uttermost Sea, &c. The like to this did neuer any see being of the age of *Moses* who was 120 yeares olde. Many things might *Moses* haue objected which might haue hindered him from going vpon the Mount: For surely it must needs be
griefe

griefe to him when he considered that great paine which he had taken in bringing them thorough the wildernes, and conducting them 40. yeares together, and nowe when he had no further to go but euen ouer Iordaine, to be taken away then: and another which neuer tooke any paines, possesse all his labours. This I say, must be a great and intollerable thing to flesh & bloud: for when one hath laid a foundation, & another come and build vpon it, surely he will thinke himselfe hardly dealt withal. Or if one haue drawn a picture, head and face, and all sauing the legges, if one come & draw the legges, and so take his labours, hee woulde hardly take it well. You knowe how they which were hyred & wrought all the day long, because they had not more than those which began the last houre murmured against the master of the house. Such is our nature, and yet notwithstanding all this, *Moses* is content, Hee knoweth that God doeth him no wrong, but is iust and mercifull also. Hee blesteth all alike, as *Iacobs* children were blessed. Mat. 20. 11

Moses so long as he was vpon the plaine ground, could not see the types of heauen: but when he was vpon the Mount, he saw it before he came to heauen it selfe. So let vs euen now scale the Mount as *Moses* did, that

The Petition of Moses vnto God.

we may see and consider these ioyes. Which thing shall be to reclaime our heartes from earthly matters. As *Peter* went vp the mount to see Christs glorie, and *Moses* went vp the mount to see the land of promise: so let vs assend from these earthly things to the contemplation of heauenly. This should be our iourney till wee come vp to heauen it selfe, to clime the hill: for we are lowe men of stature like *Zacheus*, who cannot see Christ before wee be lifted from the earth; so that if wee will euer possesse heauen, wee must plucke our hearts from the earth, and then shall wee see God nearer than we can possibly if we keepe our minds vpon earthly matters. God sheweth himselfe to some nearer, to some farther off, and to some in parables: As the Prophets sawe God nearer than the Patriarches: and the Apostles nearer than the Prophets: As to *Abraham* hee said *In thy seede: Esaiah* came nearer & said, *unto vs a child is borne, &c.* *Iohn* yet came more neare & said, *Behold the Lamb of God.*

Gen. 22. 18

Esa. 9. 6.

Iohn. 1. 36

2. Pet. 1. 18

Get thee vp into the top of Pisgath, & lift thine eyes Westward, & Northward, & Southward, and Eastward, and behold it with thine eyes, for thou shalt not go over this Iordane.

Now *Moses* is in his prospect, as *David* was in his Tower. Here he must prepare himselfe to dye, while hee is looking vpon the land

land which so long hee hath beene in coming to. Who woulde not but haue grieved at this? that after so long as fourtie yeares trauaile in hope to possesse it, should now in the ende be content with a sight of it, and so vanish away. Yet *Moses* (for all this) murmureth not, but like *Iob* taketh it patientlie. And as hee was vpon the Mount where GOD vanished: So here hee is vpon the Mount and vanisheth away himselfe: as it appeareth in *Deuteronomie* the 34. Chapter, and the sixth verse; no man knoweth his tombe, nor which waye hee is gone, lest the Iewes should haue worshipped his Reliques as the Papistes doe theirs. So good Rulers are taken awaye in a time when death is least suspected. As *Loth* was taken awaye before the people of *Sodome* knewe, as is shewed in the 19. Chapter of *Genesis*, and the tenth verse: So wee see that when our time is come, and our glasse out: that neither our riches, nor our wittes, nor our friendes, nor any thing that wee haue in this worlde, can carrie vs no further. No, no more than *Moses* coulde goe ouer this *Iordaine*.

But Charge *Iosua*, & incourage him & imbolden him, for he shall go before this people, & he shall deuide for inheritance vnto them the land which thou shalt see, &c.

The Petition of Moses vnto God.

Now *Moses* fainteth, here commeth *Iosua* a figure of Christ; who leadeth the people in to *Canaan*, as Christ doeth lead them into heauen. *Moses* is no sooner dead, but God chooseth another to go in & out before his people. And nowe God chooseth a gouernour: See what a man he chooseth. O would that God might haue the choosing still; for then all gouernours should be such as *Iosua*:

Num. 27. 16 for such is our corruption, that if wee choose our selues, that wee still choose such as God would not haue chosen; and therefore wee

Deu. 27. 16 had neede to pray to the lord God as *Moses* did, that he would apoint a man which may go in & out before vs, that wee be not as sheepe without a shepheard. More was spoken touching this point, which I haue not noted, because I could not set it downe in such perfection as it was deliuered.

But *Charge Iosua, incourage him, & imbolden him, &c.* God would not haue *Moses* to incourage *Iosua* in words only, but in deeds too: and therefore *Moses* giueth him all the glorie he can, as *Iohn* gaue it vnto Christ.

Charge Iosua, incourage him, & bolden him. Here God would haue *Iosua* incouraged with all the incouragemēt that may be, as though he could neuer be incouraged enough. God had incouraged him himselfe before, as in Deu. 3. 21, the 21 verse before: *And I charged Iosua*
she

The Petition of Moses to God. 99

the same time &c. And in 27. *Deut:* Moses setteth him before *Eliazer* the Priest, and hee Num. 27. 22
 put his hands upon him, & gaue him a charge, &c. And in 31. *Deut.* 23. God bids him Be *Deu.* 31. 23
 strong & of a good courage. And in 1. *Iosua* Iosua. 1.
 verse 50: God tels him *That there shall not be* ver. 5. 6. 7.
a man able to withstand him all the dayes of his 8. 9. 10.
life: For he will be with him & neuer leaue
 him, nor forsake him. And againe in the 9
 verse, he saith, *Haue not I commanded thee*
not to feare, for I will be with thee whither so
euert thou goest. And in the 31 *Deut.* verse 7.
 When *Moses* prepared himselfe to dye: hee *Deu.* 31. 7.
 called *Iosua* & bid him *Be strong & of a good*
courage. And in 8. *Iosua*, ver 10. The Lord *Iosu.* 8. 10.
 biddeth him, *Not to feare when his enimies*
came vpon him. Thus is *Iosua* incouraged of
 all: and thus should *Iosua* be incouraged
 still: But who incourageth *Iosua* so? Nay,
 where is that he, that doeth not discourage
Iosua? Now *Iosua* is contemned & scorned
 of the vylest. And is this to encourage him?
 No, *Iosua* had need of better incouragemēt
 than this: Else *Iosua* & all the *Iosuas* in this
 land will faint, and so shall the people bee
 left without a guide to go in and out before
 them; and then shall they be readie & a fit
 pray for the wolfe. Well, wee see that *Iosua*
 here is better incouraged; and it is not with-
 out a cause that God would haue *Iosua* thus

The Petition of Moses vnto God.

incouraged. For if hee had an eare at euery mans mouth, hee woulde rather wish to dye with *Moses* vpon the mount, than take in hand to bring such wicked *Caines* into the land of *Canaan*. That which olde *Iethro* taught *Moses* (that a gouernor had need to be a man of courage) here hee findeth true: for nothing more hurteth iustice than feare. Therefore a Magistrate had need to be such a one as shal not feare the face of any whatsoever: which caused *Moses* to speak so oftē to *Iosua*, bidding him *to be of a good courage*. And to that end God commaundeth *Moses* againe & againe, to incourage him, vsing these three words, *Charge, incourage, and imbolden him*, as the cock crowed thrise, that if *Peter* were a sleepe the first and the second time, yet he might at last awake him.

Now it resteth, that I should incourage *Iosua* which succedeth mee. But how should I begin to incourage him? or where should I begin? shal I tel him, that he shal liue now at ease, and in securitie? No. Why, how should I incourage *Iosua*? shal I tel him, you will loue him, and follow him; and that he shal finde you willing and forward in euerie good action? If I promise it, shall I not lye? If I become bounden for you, shall I not forfeit? I feare yes. Why, how then should I incourage *Iosua*? shal I tel him, all wil speake well

well of him? or shal I tell him none wil slander him? No. For if he be as righteous as Christ, yet some of the Scribes & Pharesies will seeke to persecute him. If he will liue in quietnes; he must not vtter all the counsell of God, though God commaund him. Nor he must not reprocue some sinnes; for then hee shall bee thought to enuie against some persons. Nor he must not keepe companie with the godly; for then shall hee be accounted a partaker. Nor he must not deny the companie of the wicked; for then he shall be accounted a Presbitian, a Puritane, and I knowe not what. But thou wilt say: what then; is there no comfort for *Iosua*? I answer, yes. And that is: it may be after some 3. or 4. yeres labor & trauaile, he shal winne some 2. or 3. vnto Christ, which shall extinguish al grieve: for God wil one day reward him for his labour, & glorifie him in heauen. But if *Iosua* should be in trouble, as he cannot almost otherwise choose, if he keepe a good conscience, and reprocue the mightie vnder his charge; then he shall see, most of the great ones will quite forsake him which now seeme to fauor him, & they wil see him persecuted like Christ, and stande a farre off like *Pilat*, & wash their handes, as though they were innocent, when it is in their power and authoritie to amend it.

The Petition of Moses vnto God.

If he stand out like a valiant souldior & preuaile, then all will draw vnto him. But if hee faint for lack of strength, although he weepe like *Peter*, yet none wil pittie him. Therefore stand you to him both in prosperitie & aduersitie. Loue him & obey him in al righteousnes, as the Iewes did their *Iosua*, and here I deliuer you vnto him, & with my loue, leaue, & good will, I giue him my possession, my labors, & my twelue moneths trauailes. And here because I would not keepe you ouerlong; like as *Iosua* kept the people before his death, with an exhortation to feare God: or as one frind holdeth another by the hand, being loth to parte, I wil make an end, beseeching you, as *Iosua* besought the people of *Israel*, that you will henceforward feare the Lord & serue him in truth, and put away all enuie & vngodlines, that it may not be said; they haue returned with the dogg to his vomit, or with the swine to the puddle; but that you may go on forward in all goodnes, seruing the Lord in spirite and trueth. Then shall the God of heauen blesse & prosper you in all temporal graces, & in the end glorifie you in the kingdome of heauen: to the which, the Lorde for his mercies sake bring you all Amen.

This was the last Sermon that Henry Smith made at Clement Danes.

FINIS



The Dialogue betweene Paul and Agrippa.

Acts. 26. 27.

O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

Then Agrippa said unto Paul, Almost thou perswadest me to become a Christian.

Then Paul said, I would to God, that not onlie thou, but also all that heare mee this daie were both almost, and altogether such as I am, except these bands.



IN this Dialogue betweene Agrippa the king, and Paul the Apostle : first you shall heare what Paul saith : then you shall heare what Agrippa answeres : after you shall heare what Paul replies . In Agrippa you shall see what we are ; In Paul you shall see what we should be : For the king shewes that hee is almost a Christian , and the Apostle shewes that he should be altogether a Christian.

The Dialogue betweene

stian. This is the summe of their confession:
First, *Paul* begins, and speakes, as though
he would teach vs a waie to win sinners, e-
uerie worde is a motiue, and shewes that hee
which fisheth for soules, had neede to haue
manie nets, and obserue time and place, and
calling, and fit all words before in his mind,
lest he loose his bait. For vnlesse he seeke the
vantage, and get the vpper ground of sinne
Att. 19. 1. 6. before he incounter, it is like to giue him the
foile, as the Diuels did to the Exorcists, than
Gen. 33. 3. to be driuen out by him. Therefore as *Iacob*
came to *Esau* with seuen curtesies to prepare
his heart and turne his wrath before they
met together; so *Paul* vsleth (as it were) three
preambles, before he imbrace this king.

First, with a reuerent title, *O king Agrippa*.
Secondlie, with a profitable question, *Doeſt
thou beleene the Prophets?* Thirdlie, with a
fauourable preuention, *I know that thou be-
leueſt*. With these three congies hee closeth
so with king *Agrippa*, that he could not start
out of his circle, the holie spirit so placed e-
uerie word when he meant to doo good, that
it was not possible to correct them, so they
hit in their speeches which haue that promp-
ter, and seeke not themselues, but woulde
faine speak that which might touch the hart
& win the hearer to God. *O king Agrippa!* I
note here a question, & a subiectiō, as thogh
he

he were opponent & correspōdent too, for he asks the question, & answers it himself: *O King dost thou beleene?* Now *Agrippa* should say, I or no, & *Paul* takes the word out of his mouth, lest he should say no, he answers for him *I know thou beleeuest.* This is his preparatiue to *Agrippa*, before hee come with that hard lesson *to be a Christian altogether.* Before *Paul* had to deale with *Festus* the President of *Cesarea*, which came nowe from the Idolatrous Gentiles, an obstinate brutish and barbarous man, which because he fauoured not the things of God, but flesh & blood, thought that *Paul* was beside himself whē he spake of Christ, and said that *too much learning had made him mad*; as some giddie spirits thinke now, that they which are zealous, than themselves, know not what they say nor doo, and impute all the troubles of the Realme, & the inuasion of the *Spaniards* vnto the preaching of the word, & the falls & praiers that were exercised about that time, like *Achab* which said that the Prophet troubled *Israell*, when he himself was the cause of all their plagues. What wil not dogs spue out, when they are fet to vomit? When *Paul* see such a brutish President, he turneth his speech from him to *Agrippa*, in whom he did see better tokens of faith, thinking to kindle the sparks which he see in him, thus boldlie he sets vpon him.

O King

The Dialogue betweene

O king Agrippa beleueſt thou the Prophets?
As if he ſhould ſay, *If thou beleueſt the Prophets* it is eaſie for thee to *beleue* that which I teach out of *the Prophets*: for all that I ſpeake of *this Ieſus* is written in *the Prophets*, and fulfilled in *Chriſt*. Looke vpon *the Prophets*, and looke vpon him; there thou ſhalt ſee all that I ſay, that it is no report of mine, but that which I haue receiued from good witnes, and thou maiſt heare it of the ſame, if thou doo but read *the Prophets*: therefore before other questions, hee aſkes, *Daſt thou beleue the Prophets?* Like a wiſe Schoolemaſter which examines his Scholler, before he beginne to teach him, to know what he hath learned alreadie, and how he vnderſtandeth that hee may goe forward with him; So *Paul* examines this king, when he intended to make him a Scholler of *Chriſt*, hee aſkes him what he hath learned alreadie, before he teach him farther: and poſing him he begins at the foundation which is faith; ſaying, tell me, *Doeſt thou beleue the Prophets?* Yet if wee ſhoulde aſke ſome of you, before you come to the Lords Table, doo you beleue the Scriptures? Doo you know *Chriſt*? Can you giue a reaſon of your faith? You wil think your ſelues much diſgraced to bee Catechiſed as this king was; wee muſt not aſke you with *Paul*, *Doe you beleue?* but ſay with *Paul*,

We

we know that ye beleene, before we aske you. Is this like the childe which Christ set in the midst of his Disciples, and said, that *whosoever receiued the kingdome of heauen, hee should receiue it as a childe*? that is, he should humble himselfe, and take correction, and learne like a childe, for heauen gate is low, and hee must stoope that goes in at it. The Souldiers and Publicans and harlots had such remorse, that they came to *John* before they were baptized, *confessing their sinnes, and asked Maister what shall we doo?* They were not ashamed to acknowledge both their sinnes and their ignorance, which made *John* woonder and ask who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will yee be like Christians? They confessed before they were baptized, but we must thinke that you know, though you know that we think wrong: wee must take you for religious, though you know we take you amisse. Shame of face was ordained for sinne, but shame is turned from sinne to righteousness, for they which are ashamed of no euill, are ashamed of anie good, this is a bashfull Diuel.

Now when *Paul* had asked him, hee answered himselfe; *Doest thou beleene? I knowe that thou beleeneest.* He askes *Agrippa* whether he beleene, and saith hee knoweth that he

The Dialogue betweene

hee doth beleue. What neede he aske that which he knowes? Here you may see that we haue neede to suspect our iudgement, when wee conceiue not the cause, when they which are wiser, and holier than our selues, doo thus or thus, speake thus or thus. Let vs remember that the Spirituall man iudgeth all, and is iudged of none, because no man knowes the counsels of the Spirite, but hee which hath it; wise men haue large exceptions: and it becomes vs to construe their sayings and dooings better than others shoulde construe ours. As the Disciples reuerenced manie sayings of Christ when they knew not his meaning: so we should rather thinke that we know not the reason, thē that they speak without reason. Christ did knowe that *Peter* loued him, yet that he might get a confession of him and instruct him farthar, hee did aske him that which he knew; so *Paul* catechizing *Agrippa*, doth aske him that which he knew, to teach him that which he knewe not. But why doth *Paul* saie flatlie, that hee knowes that which no man thought of this king before? Either because he did perceiue that *Agrippa* did beleue in part, and therefore hee reioiced like the Father to see his Son coming towards him; So he meetes him in the way, and imbraceth him as it were with this commendation. *I knowe that thou beleuest,*
that

that is, I knowe thou hast a kind of faith, and beleeuest that the Prophets said truelie, as manie of the Gentiles did, though thou canst not applie it vnto thy selfe; So to bring him from faith to faith, from knowledg to knowledg, from loue to loue: he commendeth those sparks in him, which deserued not to be called faith, but almost faith, as *Agrippa* saith.

Or els hee saith, *I know thou beleeuest*, because he would haue him beleeue. Therefore hee preuenteth him and answeres for him, lest *Agrippa* should goe backe, and mislike with his boldenes, and say no, *I beleeue not the Prophets*; as it is like hee would haue saide, if *Paul* had not spoken mildlie to him, therefore hee begges the question and answeres him, *I know that thou beleeuest*: As when wee will make a man our friend and willing to doo vs a pleasure, as though hee were willing already, and as though wee had no doubt of him, *Dooest thou beleeue? yea, I know that thou beleeuest*: And yet it was but almost beleeue, as *Agrippa* confessed himselfe, but if hee had not beleeued, this was the way to make him beleeue, for this makes manie zealous to be counted zealous, & manie studious, valiant, & bountifull, to haue a name of more than is in them, as if ye marke ye shall see generallie to speak well of a man rather than euill doth stirre him to virtue, & incorage him in virtue, for

The Dialogue betweene

for no man is so humble but hee leanes to Fame, and a good report doth tickle and please him which deserues it, and him which deserues it not. Therefore *Paul* which knew by long experience what bait was best to catch soules, when he cast forth such a strange question, anticipates the answer, lest *Agrippa* should answer otherwise than he would haue him: hee will not trust him with such a question, but speaks for him, *I know that thou beleueest*. *Salomon* saith *that hee is wise who winneth soules*, *Pro. 11. 30*. And so you may see in this example, here zeale and discretion were met together, the *Doues* simplicitie, and the *Serpents* pollicie kissed each other to win one soule to God; what studie *Paul* took and how he beate his braine, and picked his words to win a king to religion, because manie turne with their head. Hee doth not so much flatter *Agrippa*, as hee perswades him to doo that which hee saith hee doth, this was *Pauls* drift to drawe him as it were with the cords of ioye, and make him confesse Christ before hee was aware, that so hee might get more & more of him, euen as *Nathan* made *David* by a sleight to confesse against himselfe, and repent his adultrie, when as it is like that plaine and blunt speeches, would haue done more hurt than good. This is the subtletie of wisdom (as I may terme it) which

which *Salomon* intendeth when shee saith, *I wisdome dwell with Prudence*, *Pro. 12.* where prudence signifieth Christian pollicie, which *Christ* commendeth when he saith, be wise like *Serpents*, *Mat. 10. 10.* Thus you haue a patterne before you, they which conuert soules to God, may see how *Paule* incountereth with *Agrippa*, whereby no doubt the holie Ghost woulde haue vs learne howe to gratulate to our brethren their small beginniges, and praise the mite which comes from them that haue learned but a while, and take hold of such as are comming forward: and drawe them further with all the signes of loue: and not disdaine those which come at the last howre to the vineyard, though we our selues haue labored since the morning. *For he which is first maie bee last, and hee which seemes last maie be first.* Therefore let no man insult beyond the lists of humilitie, as manie make themselves vnprofitable Seruaunts by counting themselves more profitable than other. It is a fault among the best which are like *Aaron* and *Miriam*, a little proude of the Spirit, and contemne them which are so ignorant as *Agrippa*: whom *Paule* beares in his armes like the lost sheepe to the fold againe.

Now *Paul* hath spoken *Agrippa* answeres,
Almost thou hast perswaded mee to become a
P Christian;

Christian. Wherein ye may see how *Pauls* speech wrought with him, that hee was almost conuerted with a worde, when it was spoken in wisdom and loue: what power is in one Sermon, if yee heare attentiuely. *Agrippa* was an heathen euen now, and worshipped Idols, and neuer heard a Preacher before, yet one Sermon made him almost a Christian. As *Luke* saith of *Steeuen*, when he disputed against the *Sirenians*, *Acts*, the sixt Chapter, and the tenth verse, they could not resist the wisdom and the spirit by which he spake; So *Agrippa* could not resist the wisdom and the Spirit by which *Paul* spake, but was so fetteted with the holie chaine, that as *Paul* was captiue to *Festus*, so *Agrippa* nowe was Captiue to *Paule*; the word had him in bandes like a prisoner, and made him confesse against himselfe before *Festus*, that he was almost a Christian. For *Pauls* speech to the amase of that obstinate President, and woonder of all that stood by to see a king, an heathen, and an Idolatour, which sate to iudge, to bee so chaunged with a worde of a Captiue from his opinion, whome they thought all the wordes in Gods booke coulde not alter, if *Paule* and Christ had spoken to him all his life: Then it was verified which before was prophesied, *They shall binde Kings in chaines, and Nobles in fet-*

ters of Iron, *Psalm*, one hundred fortie nine, and the eighth verse. O the Maie-
 stie and force of the worde! when faith dooth
 kindle it, and zeale dooth vtter it, it flies
 like the stone out of *Danids* sling, and
 strikes sinne and sinner both together at the
 heart.

This *Paule* did in bondes: when hee was
 bounde, hee was stronger than they that
 bound him: when hee was a Captiue, hee
 was freer than they which kept him: and
 when his iudges examined him, he examined
 them, and made them free which are bound
 to Sathan, before hee was free from them.
 Send for *Paule* out of prison to instruct *A-*
grippa, and he is in bands which should con-
 uert.

O that such Doctours might preach vnto
 the Romish Princes of *Europe*, or that the
 kinges that honour yet the most Antichristi-
 an beait, woulde heare like this king: But
 they haue some *Amasiah*s which haue an
 eie to *Amos* that hee cannot speake in the
 Court. Goe thou seer, flie into the lande of
Juda. prophesie to the Lambs, and keepe Sheepe:
 Speake no more at Bethel for this is the Kings
 Chappell and the Kings Court. A goodly reason
 why none but flatterers shoulde preach to
 Princes because it is the Kings Court: Should
 not kinges heare the truth as well as others?

The Dialogue betweene

Must not *Betbel* heare of saluation as well as *Judah*, because *Amasia* doth feare his fall, lest *Amos* get his honour from him? When will hee conuert *Agrippa* which will not preach in bands nor in libertie? Happie *Agrippa* not by the name of a king, but by the name of a Christian. Happie *Agrippa*, not by the presents which thou receuedst of *Festus*, but by the words which thou heardest of *Paul*: thou camest to see, but God brought thee to heare: thy intent was to gratulate *Festus*, but now thou maist gratulate *Paule*: The Captiue is better to thee than the President, for *Festus* hath shewed thee but his pompe, but *Paul* hath shewed thee his Saviour, and perswaded thee to become a Christian.

Act. 5.

Almost, saith *Agrippa*, but not altogether. Here you may see your pittance, howe you measure God with *almost*, and serue him by halues which hath giuen all; like *Ananias* which brought a part and kept a part behind. This is our worship of God: though we will not say for shame with *Agrippa* that we are but *almost Christians*; yet we are not *almost*, when wee would bee counted altogether.

Wee goe before him in hypocrisie, and come behinde him in modestie, for *Agrippa* would not shew more then he had, to
be

bee counted better than hee was. Though *altogether* had beene as readie as *almost*, as it is to vs, yet when *almost* was all, hee saide *almost*, not *altogether*. It seemes that the flaxe beganne to smoake though it did not burne.

The first temper is colde, the next is luke warme, the last is whot, *Almost* is first, and *Altogether* is last: and manie come betweene before wee can goe from one to the other. *Agrippa* confesseth that *almost* is all, and here he staies to heare what *Paul* will saie to instruct him farther. *Paul* thou hast perswaded me *almost* to become a Christian. It is like the faint confession of him that wept and saide, *I beleue Lorde, helpe my unbeliefe*: I am a Christian, teach mee to bee a Christian?

Therefore they which descant vppon his name, doo note that *Agrippa* is as much as *Agrèpario*, which signifies him which hardlie laboureth, and bringes foorth with paine as *Agrippa* did. *Nabal* is his name (saith *Abigall*) and follie is with him; So *Agrippa* is his name and difficultie is with him: for hard and scarce was his conception; in steede of a Christian he brought forth *almost* a Christian.

Shall wee now behold our face in *Agrippaes* Glasse, whether wee be *altogether*, like

The Dialogue betweene

Paul, or almost like Agrippa, or like Festus not at all. Christians or no Christians, or what kind of Christians are we? There be manie degrees vpon earth, but this is the highest degree: There be manie names of honour, but this is the honourablest name, there bee manie professours of men; but this is the best profession to bee a Christian. That is, the Sonne of God, the fellowe of Angels, the heire of heauen: Yet whether wee shoulde bee Christians, or Christians *almost*, or Christians *altogether* is a question, which troubleth euerie man, and when *altogether* is approoued for best, yet wee choose *almost* before it.

There is some thing alwayes behinde like the cie which looked to Sodome: as an Owle peepes at the Sunne out of a barne but dares not come to it, so we peepe at Religion and will not comeneere it, but stand a loofe off pinking and winking as though we were more afraide of G O D than the Diuell: For selfe-loue, and regard of persons, and feare of lawes, and swaie of time, more are afraide to bee too holie, than too prophane, because holines is worse intreated than prophanesse.

Goe awaie and sinne no more, because thou art healed. Nay, goe awaie and sinne againe because thou art healed. As Naaman
intreated

intreated for one sinne that hee might stande before the Idoll when his Lorde leaned vpon his shoulder; So this sinne, and that sinne will not let vs passe the compasse of *almost*, lest wee shoulde haue a perfect reward.

G O D would haue nothing so perfect as a Christian, for whome hee hath giuen his well-beloued Sonne, his Spirite, his Lawe, and his Prophets, *That the man of G O D maie bee perfect as Paule saith.* Yet eueriething growes vntill it bee perfect, the Builder builds till it bee an house; the Tailour soweth till it bee a garment: The Painter paintes till it bee a picture: Onelie the Christian leaues off before hee attaine to bee a Christian, and makes a full period at *almost*.

That which G O D would haue to be perfectest of all, hee had rather haue vnperfect than perfect, halfe than all, a little wealth, a little rest, a little honour, and a little pleasure seemes nothing, but a little faith is inough although it be neuer so small a mite.

Wee haue a waight for all kinde of met-tals, a touchstone for golde, a measure for graine, and wee will not take one iot lesse than measure of anie man, onelie wee cut G O D of his waight and measure, and

The Dialogue betweene

waigh our seruice in false ballances: This I will doo, and this I will not doo; God shall haue one part, and the world shall haue another part; and the flesh shall haue another part, and the Diuell shall haue another part: Thus we haue brought God to his stur; aske while he will, he shall haue no more but almost. *Almost zealous, almost faithfull, almost righteous*, as though almost were better than altogether: that is, the counterfeite than the truth; the shadow than the bodie. *Paul* saith that *Athenians* were too religious in worshipping an Idol, *Act. 17. 22*. But where doth *Paul* finde that excesse in worshipping God: wee are not too diligent, but too negligent where wee should bee diligent. *James* speaking of our sinnes calls them the superfluitie of our malicioufnes, whereby hee sheweth, that though our wickednes be a superfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But *Christ* speaking of his disciples progresse in righteoufnes, calls them all by this name, *O yee of little faith, &c.* So he may saie of little loue, of little zeale, &c. for all our virtues are little ones, and the waters of life are at such an ebb, that the least temptation may wade ouer them & not be drowned. *God hath a controuersie with vs*, as hee saith *with Israel*: and this is it, we were borne when wisdom cried in the streets, and yet shee

shee may call vs fooles, and saye: *How long will you hate knowledge. Prou. 1. For what could God do more vnto this vinyarde, that bee hath not done?* Thirtie yeares wee haue been dressing, and pruning, and watering, & yet what is in *Ierusalem* more than in *Samaria*? in the Vinyarde than in the Mountaines, which were neuer tilled nor dressed? How long shall hee dresse a barreine figge tree, which is dead at the roote. Our church is in a consumption; her heads are sicke; her members weake; her Physicians fearefull. From little to little, our zeale is come to the last gaspe, readie to take her leaue of all; because shee sees not that we loue religion, but chase it from vs. Her enemies are placed about her: shee growes amongst thornes: shee is fed with checkes: shee mourneth in a corner: shee speakes on a reede. Her garments are clipt: Her friends dare not defend her for her enemies. What shall I saye? wee had rather be whole sinners than *halfe Christians*. White is counted no colour: so zeale is counted no vertue. But meere hypocrisie is counted true Christianitie: and true Christianitie is counted but hypocrisie. Our wealth is in an *Epha*, our zeale is in a *Gomer*. Our sinne like an Oke, our faith like a Mustard seed. They which haue no religion are counted honest men: for they count it as easie

The Dialogue betweene

easie a matter to be a Christian as to saie the Lordes praier, the Apostles Creede, the tenne Commaundementes, and goeto the Church; this is countrie Diuinitie; this is Citie Diuinitie, & I maie say saint *Clements* Diuinitie. Hee which can sweare that the Pope is Antichrist, and that flesh is good on fridaies, is a Protestant at least, a Chistian euerie inche: he hath zeale, knowledge & religion in *Folio*. This is the rampier in our daies like a Lyon in the passages. *Almost* standeth in the way before wee can come to *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantasticall, as though *almost* were more than *altogether*; and *altogether* were not so much as *almost*. If his righteousness exceede the righteousness of the Scribes & Pharasies which is but Hipocrisie, he shalbe punished for his righteousness, as if it were a fault; as *Cain* persecuted *Abel*, because his sacrifice was better than his. Our Sauour saith, *Learn of mee to be humble, and zealous & righteous*: But now we must learne of other, and set a crooked patterne before vs, lest wee goe too straight. Wee may preache like *John*, as in *Matthew. 3*. *Bring forth fruite*: But we may not preach like Christ: *Bring forth much fruite*, *John. 15*. For that is counted an vnreasonable seruice of God. If wee giue him the

Gen. 4.

Mat. 11.

the seuenth daye, the seuenth parte, the tenthes or tythes of our life, and of oure thoughtes, and of our speeches, and of our workes it is enough: so wee define *altogether* out of measure. Thus wee dodge with GOD and drawe backe from our promise which wee made in baptisme, as though hee were not worthie of such a goodly creature, to haue that which he giues. Euer since wee were borne wee haue serued twoo masters. If one foote stande in the Church, the other foote sticketh in the worlde. If one hand carrie fire, the other hand carries water. If one worde saouour of religion, the next worde saoureth whatsoeuer pride, or enuie, or lust.

Howe fewe of our thoughtes are consecrated to GOD? Howe fewe of our speeches taste of grace? Howe fewe of our workes are squared to the worde of God, which shoulde bee the line and leuell of all our thoughtes, speeches, and actions? Tell thy sinnes which thou hast committed since thou diddest rise in the morning; and record thy good deedes which thou hast done euer since thou wast borne, and the first shall exceede the last. Thou which sayest thou art a Christian hast rebelled more since thou rose, than thou hast obeyed since thou were borne.

Is

The Dialogue betweene

Is this altogether like *Paul*, or like *Festus*, not at all? Now if wee be almost *Christians*: Let vs see what it is to be almost a *Christian*. Almost a sonne, is a bastard. Almost sweete, is vnflauorie. Almost hoat, is luke warme, which God spueth out of his mouth, *Reuel. 3. 15.* So almost a *Christian*, is not a *Christian*, but that which GOD spueth out of his mouth. A *Christian almost*, is like a woman which dieth in trauaile: Almost she brought forth a sonne; but that almost killed the mother and the sonne too. Almost a *Christian*, is like *Ieroboam* which saide, *It is too farre to go to Ierusalem to worship*, and therefore chose rather to worship *Calues* at home. Almost a *Christian*, is like *Michah* which thought himself religious enough because hee had gotten a Priest into his house. Almost a *Christian*, is like the *Ephraemite* which could not pronounce *Shibboleth*, but *Sibboleth*. Almost a *Christian*, is like *Ananias* which brought a part, but left a part behind. Almost a *Christian*, is like *Elyes* sonnes which polled the sacrifices: like the figge tree which deceiued *Christ* with leaues: like the virgins which carried lampes without oyle: like the willing vnwilling sonne which said, *He would come and came not*. What is it to be borne almost? If the newe man be but borne almost, he is not borne. VVhat is it to bee married

married *almost* vnto Christ? Hee which is married but *almost*, is not married. VVhat is it to offer a sacrifice *almost*? the sacrifice must be killed or euer it can bee sacrificed. Hee which giues *almost*, giues not but denyeth. Hee which beleeueth *almost*, beleeueth not but doubteth. Can the dore which is but *almost* shut keepe out the theefe? Can the cup which is but *almost* whole, holde any wine? Can the ship which is but *almost* sound, keep out water? The souldier which doth but *almost* fight, is a coward. The Physician which doth but *almost* cure, is a flubberer. The seruant which doth but *almost* labour, is a loyterer. I cannot tell what to make of these defectiues, nor where to place them, nor howe to call them, nor vnto what to liken them: *They are like vnto children which sit in the market place where is mourning & piping, and they neither weep nor daunce, but keepe a note betweene both; they weepe almost, & daunce almost. Beleeuest thou almost? Be it vnto thee (saith Christ) as thou beleeuest. Therefore, if thou beleeuest, thou shalt be saued. If thou beleeuest almost, thou shalt be saued almost. As a pardon comes while the theefe hangs vpon the galowes, he is almost saued, but the pardone doeth him no good: So he which is almost a Christian, almost zealous, almost righteous, which doeth almost*

The Dialogue betweene

almost loue, *almost* belecue, shall bee *almost* saued: that is, if he had beene a Christian *altogether*, he should not be damned. Thus euery man is a Christian *almost*, before he be a Christian *altogether*.

Now I must lead you from *almost* to *altogether*, as it were to Christians from the figure of Christians. This is the step which we must tread at this time. *I would to God (saith Paul) that thou were not almost but altogether as I am.* When he see *Agrippa* comming on, and said *almost*, then *Paul* cast vp his lure againe: *Commest thou Agrippa; Come Agrippa, I will not haue thee stay at almost, if any thing wil bring thee to altogether. I did not aske thee whether thou didst beleue the Prophets, that thou mightest be a Christian almost, but a Christian altogether. Art thou come thus farre; and stayest thou at almost? Nay Agrippa thou must take out this lesson, for there is no measure in Christianity. Come vnto me saith Christ, not come toward mee, yet he was glad like the father to see his sonne comming toward him, for it was signe that he would come to him: hee was comforted with *almost*, but he was not satisfied without *altogether*. Is this thy offering *Almost*? it will not serue *Agrippa*: it is light, it is sothered, it is crackt, correct* againe

again: For our Master sayeth, *Be yee holie, as I am holie*: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian alreadie; how easie is it for thee to be a Christian *altogether*. Therefore come *Agrippa*, let vs goe forward to heauen. The seede is sown to growe. Euery thing must encrease and multiply. *Almost* is thy first aunswere; and *altogether* thy last. I must not take this for an aunswere. Shall I tell Christ, that *Agrippa* is *almost* a Christian? O *Agrippa*, GOD woulde haue thee *whote or colde*, as it appeareth in the third Chapter of the *Reuelation of S. Iohn*, and the 15. verse. Colde to him is as pleasing as luke-warme: Hee loueth *altogether*; and hee will not be loued *almost*: Who shall haue the other halfe, if God haue but *almost*? Therefore speake againe, good *Agrippa*. Thus hee pleadeth vnkindnes with him, like an importunate suter which will not be aunswered. Shall I go with *almost*, then thou vset mee but hardly, if thou wilt giue mee no more. Thus he stands in argument with him. What shall I say to *Agrippa*, if hee will giue me but *almost*? I wil praye for thee till thou comnest off with all. If I can get no more of *Agrippa*, I will craue more of God. He which hath made thee *almost*, can make thee *altogether*. *I would to God, &c.*

So

The Dialogue betweene

So now hee conuerteth himselfe to prayer. Thus wee must learne to fish for soules with prayers and intreaties, & questions. Change thy baite: cast the Lure againe: followe the siege: pursue the blowe: close with sinne and gather more of it: at first hee will call thee his enimie as *Achab* did *Elias*: *Art thou here mine enimie?* But if thou wilt not bow to him, he will bow to thee, and hearken what thou sayest, and change his robes, and put on sackcloth, and mourne and fast, and do all that thou wouldest haue him.

A Preacher must not looke to finde them Christians, but make them Christians. Thou shalt not take them conuerted because thou comest to conuert them. If *Paul* will not yeeld to *Agrippa*, *Agrippa* wil yeeld to *Paul*. But if *Paul* had fallen to *almost*, hee had neuer brought *Agrippa* to *altogether*. Therefore they which fish for soules must take *Paules* net, and remember what God saith to *Jeremie* 15. 19. *Let them be conuerted vnto thee. But be not thou conuerted vnto them: for then thou shalt neuer conuert them*: Signifying, that our constancie in goodnes shall induce others to turne from their wickednes, and make him which is but *almost* come to *altogether*. This is the substance of *Paules* replie, that it is not enough to be a Christian *almost*, that is to haue a kinde of religion, a little

a little knowledge, a mickle faith, a colde zeale, a flattering holines, like the touche of the hem: but we must march to perfectiō, & *do his will upon earth, as it is in heaven,* and contend to be holie as he is holie. This is religion (saith *Iames*) *To keepe thy selfe unspotted,* like a glasse which is still wiped. To this end saith *Paul*, 2. *Tim.* 3. The Scripture doth teache, and reprocue, and instruct, & comfort, *That the man of God might be absolute.* And in the 1. to the *Eph.* 41. *To this ende wee were elected, that we might be holie & without blame.* And *Rom.* 1. He describes our iorney *from faith to faith*; not from faith to distrust. As *David* describes the waye of the righteous *Psal.* 84. 7. *From vertue to vertue,* as a trauailer goes from towne to towne, til he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord telles him; *Thou art not farre from the kingdome of heaven*: for therefore Christ telleth him, that he is not farre from heaven, to incourage him, lest he should giue ouer before hee come to it. So, if yee staye at almost, and repent in some sort as *Esau* did when hee wept, you may hunt for the blessing as *Esau* did, and go without it: for God is not mocked: but God is mocked, if colours and shewes will serue.

When God saide, *Seeke my face*: mine
Q
heart

The Dialogue betweene

heart answered (saith David) *I will seeke thy face, Psalm. 27. 8.* So wee must answer the Lorde to that which he asketh: and not when he biddes vs seeke his face, seeke his backe? when he requireth all, giue him half? God asketh *Art thou a Christian?* and thou answered: *O Lord, I am almost a Christian.* What niggardly answer is this to him which deserueth a thousande times more than the best can giue? If thy master aske thee, art thou my seruant? wilt thou answer him; I am *almost* thy seruant? If the Prince aske thee: Art thou my subiect? wilt thou answer; I am *almost* thy subiect.

If the father aske thee: art thou my sonne? wilt thou answer: I am *almost* thy sonne? If thou art but *almost* his sonne; then hee is but *almost* thy father: And so it is with God; a sonne or no sonne: halfe a sonne, is a bastard. Howe dost thou knowe God to be thy God; but as thou art his seruant? Howe dost thou knowe God to be thy father; but as thou art his sonne? By thy loue thou shalt knowe Gods loue: for according to thy minde towardes him, is his minde of thee; whereby thou maiest truely iudge whether he fauour thee or hate thee, and no waie else.

God loueth nothing *almost*; therefore hee doeth

doeth not loue almost. Therefore, loue as thou mayest beeloued; or else thy loue is lost. Thou must seeke as thou maist finde, or else thy labour is lost. *They shall seeke & finde mee* (saith God) *because they shall seeke mee with all their heartes*, as in *Ieremie 29* Chapter, and the thirteenth verse: as though they shoulde not finde him though they sought him, vnlesse they sought him with all their hearts.

Naaman is not onely commaunded to wash himselfe in *Iordan*; but to wash himselfe seuen times, and then hee shall be healed: So man is not onely commaunded to obey God; but to obey him while he liues, and then hee shall be saued. *Be faithfull* (saith the Angell) *unto death; and then I will giue thee the Crowne of life. Reuel. 2. 10.*

When *Saul* was commaunded to kill the Idolatrous beastes; he was commaunded to kill all: and because hee spared some; God reiected him: Yet God hath more mercy on beastes, than on sinnes. Would he haue the beastes of sinners die; and their vices liue? No (saith Christ) *Make cleane within*: that is, leaue no filth behinde. V Vhensoever Christ cast out one diuell, we read that he cast out all, euen the legion together: so when thou castest out one vice, cast out all; for one is not worthier than another.

The Dialogue betweene

The Prophet doth teach vs to power out our sinnes like water which leaueth no taste or coulour or sent behinde. There is a whole olde man, and there must be a whole new man. The old man must change with the new man wisdom for wisdom, loue for loue, feare for feare, his worldly wisdom for heauenly wisdom, his carnall loue for spirituall loue, his seruile feare for Christian feare. His idle thoughtes for holy thoughts, his vaine wordes for hole some wordes, his fleshly workes for righteous works. This is a Christian *altogether*, as if he were cast in a newe mould. As a Painter would drawe a beautiful picture which should be fairer than all weomen in the world, hee would marke the speciall grace of euery one, and make one beautie of all: so wee must make vp a Christian, and take modestie from him, faith from him, loue from him, patience from him, zeale from him, & humilitie from him, vntil it be like the image of Christ. This is the building of a Christian. First his foundation is laid, and then his walles, and then his rooffe, and then a Christian like *Adam in Paradise*. *God made all things good*: therefore if wee be but *almost* good, all things are better than wee. The wicked man speaketh out of the corruption of his fleshly heart; and shall not the righteous speake out of the abundance of

Gen. 2.

Gen. 1.

of his spirituall heart. Hee which is merrie would be merrier if he knew how. He which is enuious would looke sterner if he could. He which is proud, would go brauer if hee had it: and all if wee could be worse, wee would; but let them amend which looke to die. For what kinde of man shoulde hee be which must beare the image of God; be the temple of the holie Ghost, & inherite the kingdome of heauen? Who is fit for these things (saith *Paul*?) Nay, who is fit for these things? Do ye know no enough in riches, nor pleasure, nor sinne, and thinke that you haue enough of religiō, before ye haue any? The good are knowen because none but they which are good strue to be better. VVe are inuited to a banquet, & shall we go but half the way vnto it? Were it not better that the figg tree had borne fruits than leaues? that the virgins had carried oyle than lamps? So is it not better for vs to be vessels of gold that come to the Lords table, than like the image in *Daniel*, part of gold, part of siluer, part of brasse, part of Iron, & part of clay, which was after broken? If the crowne did lye in the midde way, then thou needst runne but half the way: but to shew that ther is no reward for them that begin wel; all the promises are made to him that continueth to the end. He is cursed not onely which doth euil, but he

The Dialogue betweene

which doeth the worke of the Lorde negligently, or by halues; that is, hee which offereth a maymed sacrifice for a sound, *almost* a Christian, for *altogether*. Therefore *David* before he prayes, summoneth his thoughts, his speeches & actions, & saith: *All that is within mee praise the Lorde*; as a man giueth that which he thinketh wil be accepted, that he may be welcom for it. If we did serue an vngrateful master? then we might think *almost* enough: But Christ did not loue *almost*, when he shed his heart bloud for vs; & therefore he cannot aske more than he gaue, and yet the inheritaunce of his blessings is behind: why shouldest not thou giue as much for them as *Abraham* or *David* or *Simeon*, which would haue serued God till this time if they had liuid, & stil reformed themselues & yet thought they had don nothing, as *Iacob* counted his seruice for *Rachel* nothing because he loued her: but thou thinkest that if thou giue thy pleasures, thou shalt want thy pleasures. No, as *Abraham* did not lose his sonne whē he would haue sacrificed his son; so God can keepethy pleasures when thou resignest thy pleasures. Thou thinkest that God wil not misse it, as *Ananias* thoght that *Peter* would not misse it: But if *Peter* did misse it, wil not God misse it? So we pare the offering like *Elyes* sonnes, which kept the best

best and fattest to themselves, which made the people abhorre the sacrifices; and shall not God abhorre such sacrifices? If *Ely* re-
proued his sonnes? how will God reprove them, which reprovued *Ely* for not reproo-
uing them enough? A spirituall eare can heare God reprovuing this land, for this min-
cing of his worship. Can the preaching of the worde, the signes of heauen, the shaking of the earth, the victorie of your enemies, & all the blessings of God make you but *almost* Christians, *almost* religious, *almost* thankefull.

Is this my rewarde (saith God) as though you were afraide to bee too good? If you thinke that you shall be mocked if you bee too zealous, as *Micholl* scorned *Dauid* when he daunced before the Arke? *Dauid* tels you how you shall stoppe such scorners mouths. O (sayth *Dauid*) *I will be more humble yet before my God.* When *Micholl* sawe his resolution, shee mocked him no more, but reuerenced him euer after. So tell the Diuell and all his mockers; I will bee more zealous, more feruent, and more holyc yet, vntill I bee like him which sayde, *Followe me;* and they which mocke thee shall reuerence thee as *Michol* did.

This when thou art in the way to heauen, remember that thou must goe forwarde or

The Dialogue betweene

backewarde: for *Iacob* did see none stande vpon the ladder which ascended vp to heauen; but either they went vp or downe: they which goe not forward, go backward. They which will not come so forward as *altogether*, shall not staye at *almost*, but fall from their faith and loue and knowledge & zeale, by discent, till Christes threatening be fulfilled, *That which they seeme to haue shall be taken from them*, as though they neuer had any taste at all.

Thus I haue set you a glasse to beholde whether you are in *almost*, or *altogether*. Yet *Paul* lured for *Agrippa*. Nowe hee sues to the people. When hee had caught the King, he spred his net for the people.

I would to God, that not onelie thou, but all that beare mee, were not onlie almost, but altogether as I am. Hee might wish rather than hope; and therefore he prayes, *I would to God that al were Christians: As Moses wished that all could prophesie. Peter was taught both to feede the sheepe and the lambs, great & small, olde & yong, riche and poore: So Paul prayes for the King and for the people too, & wisheth that they were al Christians. This prayer we may say for them that doe not pray for themselues, to make them ashamed, when they see other more careful for their soules than they themselues.*

The

The Pastours care extendeth to all, although some are more to be laboured, yet none is to bee despised, which is but a lambe of the flocke. *Paul* dooth not wish *Agrippa* more honour, or more welth, or more friendes, but more religion, which is the greatest want of Princes. Although they haue receiued a kingdome, yet they are not so thankfull as they which haue receiued nothing, but from hand to mouth. Though they haue done a thousand times more euill, yet they are not so penitent as he which hath done least of al: They sit in Gods seate, and are called gods but are not like God, but like *Mammon*; more than their names, and their Crownes; except *Dauid*, or *Salomon*, or *Iosua*, a fewe which remember whose person they beare: the rest are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which knowe not from whom their kingdomes come.

As I am, saith *Paul* directlie. *Paul* should haue replied, *altogether a Christian*, and not *altogether as I am*: But who shall teach the Spirit to perswade? He chose to saie, *as I am*, that *Agrippa* might see his single heart and loue towarde him, who went not about to seduce him, but wisht vnto him as vnto himselfe; *Euen as I am*. If any thing will perswade, most fit is the example, when hee which teacheth vs goes before vs, for then

we

The Dialogue betweene

we see that he dealeth plainly, and speakes of loue, and meanes no deceit, when wee see him doo as he saith, *Saul hath slaine his thousand, but David his ten thousand*; So where an other conuerts a thousand, hee shall conuert ten thousand, which can say like Christ *Follow me*. Oh what is this when a Christian and I amall one, that yee might say to your children, *I would to God thou were a Christian*, when you saie, *I would to God thou were like me*.

The king shoulde bee like *Paule* by this saying? How than doo some saie with *Festus* *Too much zeale hath made thee mad*. If the people know the Lords praier, the ten commandements, the Articles of beliefe, it is enough, is this to be like *Paul*? No *Festus*; the knowledge of the worde doth not make a man mad, but makes him wise to saluation. Can that which maketh a man wise, make him mad?

Therefore they which saie that wee are worse for knowledge, or worse for religion, or worse for zeale, are like *Festus* which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not neede to bee as *Paul*; but that a mediocritie will serue, incurreth that curse of *Paul*. *He which teacheth another doctrine than that which yee haue receiued of vs* (which wished

wished all as perfect as himselfe) Let him bee *Anathema*, that is accursed. They which loue you like *Paule*, doo not wish you zeale by waight; and knowledge, by ounces; and workes, by number; a Sicke, or an Omer, or an Ephra: but that yee abound in all knowledge, and all zeale, and let them bee lukewarme which will be spued out.

Except my bands: yet *Paule* excepteth something, not his knowledge, nor his zeale, but his bands, *Not altogether as I am; but altogether as I am, except these bands*. He excepteth nothing but his troubles. Charitie had rather suffer than other shoulde suffer, as *Dauid* praied God to turne his wrath from the Israelites vpon him. Now if yee aske mee, who can loue his neighbour as himselfe? Here is one that had rather suffer himselfe, than *Agrippa* shoulde suffer: hee woulde haue him partaker in all his good, but not in his troubles, *As I am except these bands*.

Paul glories in his bandes, and shewes his chaines like his Ensignes: these are the markes of Christ. This is the cognifance of my Lord, his sweete yoke and easie burden: But he wisheth faith to them without a burden, the battail is to the strong, and the Crosse is not to be wished for, but to be borne.

Thus

The Dialogue betweene

Thus the Spirit of wisedome hath set vs an example howe men are wonne to the truth and led forward by litle and litle with lenitie and softnes, putting difference betweene them which knowe not the truth and them which resist the truth. *Paul* did not speake so to *Elimas* the Sorcerer which withstood the truth. *Act. 13. 16.* but set his eyes vpon him and saide, *O full of all subtiltie and mischiese, the childe of the Diuel and enemye of all righteousnes.* Neither did *Peter* speake to *Simon Magus.* *Act. 8. 23.* But as *Salomon* saith, *A wise man knoweth the time and place,* and as *Paule* saith, *the Spirituall man discerneth all things,* so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elimas* and labour to keepe the Rulers from it as *Elimas* did *Sergius Paulus* the Deputie of *Ciprus*; and manie like him now, must not be intreated like *Agrippa* which is comming to the truth, but as *Elimas* was. Hee which hath *Pauls* Spirit knoweth how to handle both in their kind. Though we may not discouer the nakednes of some, yet wee may not hide the nakednes of other. An humble hart is a good Schoolemaister both to applie comfort and reprooffe, Nowe the Lord *Iesus* which hath made you *Christians almost*, make you *Christians altogether.*

FINIS.



The humilitie of Paul.

Rom. 12. 1. 2. verse.

I beseech you therefore brethren by the mercies of God, that ye give up your bodies a living Sacrifice, holie, acceptable unto God, which is your reasonable serving of God.

And fashion not your selues like unto this world, but be ye changed by the renning of your minde, that ye may prooue what is the good will of God, and acceptable and perfect.



*Paul an Apostle to the Gentiles, writing to the Romanes which were Gentiles, after hee had shewed what God had done for them in receiuing the into his couenant which were out of his couenant; and making them his people which were not his people, that the Gentiles might triumph now over the Iewes, as much as the Iewes triumphed over the Gentiles, because the Iewes were reiected, and the Gentiles re-
ceiued*

Smith, H.

The humilitie of Paul.

ceiued in their place . Nowe hee sheweth what they should doo for God . *Giue your bodies a Sacrifice to him:* that is, as Christ gaue himself for you, so you must giue your selues to him; as hee was sacrificed for you, so you must be sacrificed for him; not your sheepe, nor your Oxen, nor your Goates, but your selues . You must bee the sacrifice, this sacrifice, *Paul calleth a liuing, and holie, and acceptable sacrifice; a liuing sacrifice, because the Iewes sacrifices were dead sacrifices, an holie sacrifice, because they might sacrifice beastes and not bee holie; but they cannot sacrifice themselves, but they must needs be holie. An acceptable sacrifice, because the sacrifices of beastes did not please God, vnlesse they did sacrifice themselves too. But if they sacrifice themselves it dooth please God, though they doo not sacrifice beastes. It is true that God did require this Sacrifice of the Iewes as well as the Gentiles; for in Deuteronomie, the tenth Chapter and the sixteenth verse, hee saith, Circumcise your hearts, and in the first of Samuel the fiftenth Chapter, and twentieth two verse, hee saith, Obedience is better than sacrifice, which shewes, that euen then God did require the sacrifice of the bodie, more than of beastes, but although God did require this of the Iewes also that they should sacrifice their bodies too, yet Paule signifies that*

that GOD requireth larger of the Gentiles, because as Christ saith, *wee haue a greater light*. The Gospel is a greater benefite than the lawe, and therefore our thankesfulnes should be greater than theirs. Mat. 1.

First here is an exhortation to *sacrifice our bodies to God*. Then an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the re-
nuing of your mindes to the image of God, in which they were created*. Then followe two reasons to perswade, one drawen from the mercies of God, *I beseech you brethren by the mercies of God*: The other drawen from the fruit of our regeneration, that yee maie prooue what that *good and acceptable, and perfect will of God is*. The exhortation is to sacrifice our selues to God. It seemes that the Jews grunched to sacrifice their beasts; therefore *Paule* thought that the Gentiles would grutch to sacrifice themselves; and therefore marke howe hee prepared himselfe for Mat. 1. 7. them.

Brethren I beseech you by the mercies of God. This is his preparatiue; First, hee calls them *Brethren*, which shewes his affection to all Christians, which after Christ were called *brethren*. Secondlie our adoption by Christ which makes vs brethren. Thirdlie,

The humilitie of Paul.

Thirddie the dūctie which we owe one to another, as if we were brethren. The Apostles doo not vse his name so lightlie as we, as you may see here, for *Paul* made it a preamble to perswade the *Romanes* to godlines: So *Abraham* made it a mediatur to keepe peace betweene *Lot* and him, *Are wee not brethren* faith *Abraham*: as if hee should saie, shall
Gen. 13. 8. brethren fall out for trifles like Infidels. This was enough to pacifie *Lot*, for *Abraham* to put him in minde that they were brethren: when hee heard the name of brethren, straight his heart yeelded, and the strife was ended: so this should bee the Lawier to ende quarrels betweene Christians, to call to mind that they are brethren. And they which haue spent all at lawe, wisht that they had taken this Lawier, to thinke with *Lot* whether it were meete for brethren to strue like enemies: with such reuerence than they did vse the name of brethren, but now there is no reuerence in naming of God: For manie speak of him when they doo not thinke of him, and manie neuer speake of him but when they sweare by him.

When he had called them brethren, then he beseecheth them, *Brethren I beseech you.* This is the Apostles stile. If God did humble himselfe for man, much more should man humble

humble himselfe for men, therefore though *Paule* spake of a matter, wherein hee might commaund, as hee saith to *Philemon*, *I might commaund thee*; yet as hee did rather beseeche him, so he doth rather beseech them. Marke the subtletie of wisdom (as I may call it.) As the Serpent did vse pollicie to tempt, so the Preacher may vse pollicie to conuert; and so *Paule* wooed *Agrippa* to beleue, by perswading him that he did beleue. It was *Pauls* Office to teach the *Romanes*; but it was *Pauls* pollicie to beseech the *Romanes*; vntil compulsion neede, gentlenes is better than bitterness: Lenitie deserues to goe first, and correction hath no place if perswasion will serue.

Philem. 8.

Gen. 3. 1.

Act. 26. 27.

I beseech you brethren; we doo not vse to intreat and beseech, but for our profite; but *Paul* did beseech them for their profit. Wee would haue other humble themselves to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles; the louing phrase is the Apostles phrase, and hee which beseecheth shall perswade easier than hee which thundereth. Many haue beene drawen with the cordes of loue, which could neuer bee haled with the chaines of iron; God is loue and his Ministers must speake like loue,

Rom. 11. 13.

R

else

Smith, H.

The humilitie of Paul.

Mat. 22.

els they doo not speake like *Paul*: he which fisheth for foules, and doth not take his Net, shall fish all daie as *Peter fished all night and catch nothing*. Although a temperate Preacher be a wile Preacher, and this bee our policie to intreat and beseech you like *Paul*, yet you should not look to be intreated like the guests which would not come, but to bee compelled like the guests which came to the banquet: For you must be intreated to your profit? It is no reason that Christ should pay, and praie: the seruant praieth, but the mai-ster commandeth.

Yet *Paule* hath not done his preparatiue: he is loth that his suite should take the repulse, & therefore he vseth a *Mediatour* vnto them: & beseecheth them by the mercies of God. *I beseeche you brethren by the mercies of God*: mercie is a louinge solicitour and worthie to be hard, because it heareth againe. God dooth intreate vs by the same Mediatour that wee intreate God; we intreat God for his mercie, and God intreateth vs for his mercie. So that mercie is like a signe betweene vs, which calleth God to heare vs, and vs to heare him. What will not a good subject doo for a mercifull Prince? Manie sweet thinges are in the word of God, but the name of mercie is the sweetest worde in all the Scriptures, which made *David* harpe vpon it

it twentie fixe times in one psalme, fixe and twentie times he repeats this in the hundred thirtie and fixe psalme, *For his mercie endureth for ever*; it was such a cheerefull note in his eares when he strooke vpon *mercie*, that like a bird which is taught to record, when he had sung it, hee sang it againe, and when hee had sung it againe, hee recorded it againe, and made it the burden of his song, *For his mercie endureth for ever*. Like a Nightingal which when shee is in a pleasant vaine, quauers and capers, and trebles vpon it; so did *Dauid* vpon his *mercie*, *For his mercie endureth for ever*. But heere *Paule* speakes in the plurall number, *not by the mercie, but by the mercies of God*.

There is a pluralitie of *Gods mercies*, his lesser mercies in his corporall blessings, and his greater mercies in his spirituall blessings: his temporall mercies in earth, and his euermore lasting mercies in heauen: his preuenting mercies in deliuering vs from sinne, and his following mercies in pardoning of our sin. Howe manie sinnes came with *Adam*, and howe manie curses came with sinne, so manie mercies came with *Christ* to answere them both. Therefore when *Paule* could not number them for multitude, he was faine to lay them downe together in the grosse summe, and in a worde called them *mercies*.

Gen. 3.

The humilitie of Paul.

as if hee should saie, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why hee beseecheth them, and why hee remembreth them of Gods mercies.

1. Cor. 6.
20.

Now he hath prepared the way, he commenceth his suit, *that they woulde giue their bodies to God*; hee speakes not heere of the soule, though he would haue them giue their soules too: As you may see in the next verse, but he speakes heere of the bodie, to shewe that the bodie is a seruant to God as well as the soule; both are too little, and therefore one is not enough. And therefore *Paule* saith, *Glorifie God in your bodies and in your soules too*; but here hee speakes the rather of the bodie, to shew that their battaile will be with the flesh, and that their flesh will be vnwilling to this Sacrifice; as *Christ* saith, *the spirite is willing but the flesh is fraile*. That is, the flesh will not affoorde any thing to God, though he doo neuer so much for hir, yet she is like churlish *Nabal*, which will doo nothing againe. Therefore the Apostle vrgeth so to giue the bodie, as if he should saie, draw forward that which draweth backward, and let the conuersion beginne where sinne hath his roote: if you can winne the flesh which

which is like *Nabal* the Soule will come like *Abigail*, and bring hir traine with hir.

Now to shew how we should *giue our bodies to God*, the Apostle saith, *giue your bodies a Sacrifice to God*. That is, you must giue your bodies to God, as if you did Sacrifice them: The Lawe appointed a Sacrifice, in *Leuit. 1. 9. & 13.* which all the members were offered together; So yee must giue your members to God, for the bodie is all, all is but partes of the bodie; therfore if you must *giue your bodies*, you must giue eie, and eare, and tongue, and hand, and feete vnto him, *For the heart* (saith *Paule*) *doth but beleene*; because it is not inough to *beleene*, therefore hee addeth *the mouth doth confesse*, as it is as necessarie to confesse vnto *Saluation*, as to beleene vnto *Iustification*; So *Mat. 11. 15* it is as necessarie to *sacrifice* the tongue as the heart.

What then, is the tongue inough? *Psa. 134. 2.* Nay, (saith Christ) *hee which hath an eare to heare, let him heare*. Is the eare inough? Nay (saith *Dauid*) *Lift vp your handes to his Sanctuary*. Is the hand inough? Nay, (saith *Salomon*) *Let thine eies beholde the right*. Is the eie inough? Nay, (saith *Salomon*) *Remooue thy foote from euill*. So the worde passeth like a Collectour from one member to another, to gather tribute for God, vntill the bodie

haue paide as well as the soule. Therefore in
Deut. 6. 5. God commaundeth, not onely
Thou shalt loue the Lord with all thy soule, &
with all thy minde; but with all thy strength:
that is, if thou canst doe any thing for him
with the strength of thine hande, or the
strength of thine eye, or the strength of thine
care, or any parte else. Thou art bounde by
this commaundement to doe it with all thy
strength. Therefore when *Dauid* went about
the seruice of God, he called all his powers
together, summoning them like a crier, *All*
Pla. 103. 1 *that is within mee praise the Lord.* If euerie
part looke to be glorified of God; it is rea-
son that euerie part should glorifie him: for
this all that they paie. As euerie subiect
oweth loyaltie vnto his Prince: so euerie
member oweth a duetie vnto his creator.
The heart to loue him; the tongue to praise
him; the eye to marke him; the care to at-
tende him; the hande to serue him; the foote
to followe him, and euery parte shoulde
serue God as it serueth vs: Nay, more than
it serueth vs, because wee are bounde to
loue God more than our selues: For it is saide,
Loue God above all: therefore wee must giue
more to Gods desire, then to our owne de-
fire.

Christ hath a parte in euerie parte: Nay,
euery parte is his parte; because hee gaue
all

all for all. Shall the hande saye to the heart,
serue thou him; or the heart say to the tounge,
serue thou him; or the tounge saye to the eye,
serue thou him; or the eye saye to the foote,
serue thou him? Nay, if Christ be the head,
 euerie parte will serue him; for all the bodie
 is ruled by the head: and therefore if hee be
 the head, euery parte of the bodie will serue
 him like a head.

Nowe if you will knowe howe euerye
 parte may be a sacrifice, thus it is. When
 thou canst saie with the Virgin; *Mine heart* Luk. 1.46
doth magnifie the Lorde; then thine heart is
 a sacrifice to God. When thou canst saye
 with *Samuel*: *Speake Lorde for thy seruauit* 1.Sam.3.9
heareth; then thine eare is a sacrifice to
 G O D. When thou canst saie with *David*,
Mine eyes are euer towarde the Lorde; then Psal. 35. 11.
 thine eye is a sacrifice vnto G O D. VVhen
 thou canst saye with *David*: *All the daye* Psal. 88. 9.
long I stretch out mine hande to thee; then
 thine handes are a sacrifice to G O D.
 VVhen thou canst saie with *David*, as it ap-
 peareth in the 25 *Psalme*, and the twelfth
 verse: *My foote standeth in vprightnes*; then
 thy feete are a sacrifice to God: So at length
 by following of these examples, euerye mem-
 ber is a sacrifice.

He which offereth this sacrifice, is freely
 excused of all sacrifices besides. For since

The humilitie of Paul.

Christ Sacrificed himselfe, God hath required none other Sacrifice of Iewes nor Gentiles, *But that they Sacrifice themselves.* Now when God doth require thee to Sacrifice thy bodie, he doth but require thee to Sacrifice the sinnes of thy body, as you may picke out of the next wordes, *Bee changed*, that is, chaunge thy thoughts, chaunge thy wordes, thaunge thy workes; Let thy tongue speake no more idly; Let thine eyes looke no more to vanitie; Let thine eares hearken no more to follie; Let thine handes worke no more iniquitie; and then thou hast Sacrificed thy bodie.

This seemes a deare Sacrifice to sacrifice the bodie, yet thou seest it is but a cheape Sacrifice; for it is nothing but to Sacrifice thy sinnes, which woulde Sacrifice thee. If G O D had required thee to Sacrifice thy Sonne to him as hee required *Abraham*, *Genesis*, the twentieth two Chapter, and the second verse. Wouldst thou not giue him? But now hee requireth nothing of thee but thy sinnes, it is as if hee should Sue vnto thee for thy shame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurts thee. What wilt thou part from if thou wilt not part from thine hurt? *Therefore sacrifice thy bodie*, and thou hast Sacrificed all that hurts thee.

Here

Here *Christ* is the *altar*, and wee the sacrifice, and the fire which kindleth it, *the love of God*, and the smoake which goeth vp, *the consumption of our sinnes*, but a worldly man killed, and a spirituall man reuiued, and the sacrifice is ended.

This sacrifice goeth vnder three titles, *living, holie, and acceptable*. Euerie one perswades with the Apostle, that they should offer it: for in it is a holy sacrifice, it cannot but please, because hee is holie which takes it: in that it is a living sacrifice, it cannot lose them any thing, because there is no death nor losse in it, as there was in the Iewes sacrifices: in that it is an acceptable sacrifice, it must needs benefit them: for when the sacrifice is *accepted*, the sacrificer is *accepted* too: as *Abel* pleased, when his sacrifice pleased. Gen. 4.

First, it is called a *living sacrifice*, because the beasts died, when they were sacrificed, but men liue when they are sacrificed, nay they die vnlesse they be sacrificed. As *Abraham* did not lose his sonne, when he was content to sacrifice him to God, so men doe not lose their pleasures, when they sacrifice them to God: But as *Christ* saith, *He which leaueth father or mother for me, shal receiue an hundred folde*: So he which leaueth any comfort for God, shal receiue an hundred comforts for it; For Gods demands are not only demands,

The humilitie of Paul.

1. Cor. 6.
19.

but gifts. Hee bids thee sacrifice thy body, that thou mightst partake the sacrifice of his bodie. Heere then is but one *Sacrifice* for another, one bodie for another, a beggers bodie for a Kings bodie: Well may hee require a *living sacrifice*, which hath giuen a dead sacrifice. *Christ* died for vs, but hee desireth not our death, but our life, that we would serue him with our life, it is called an *holy sacrifice*, because *our bodies are the temples of the holie ghost*, that is, if they are not, they should bee *the temples of the holie ghost*. But as the *Iewes* abused the temple of stone, so we haue abused the temple of flesh, and there is no way to make it holy againe, but for the holie ghost to dwell in it, that is to sacrifice it to God, & then it is *holie*, because as vertue came out of *Christ* to heale the womans disease, so holines cometh out of *Christ* to heale euery mans finnes, and then they are holy.

As nothing doeth please vs, vnlesse it be some way like vs, and agreable to our nature: so nothing doth please God, but that which is like God, therefore because God is holy, no sacrifice doth please him, but the holy sacrifice, therefore *holie* goeth before *acceptable*, to shew that our sacrifice is not acceptable, vnles it be holy. *A living holy & acceptable sacrifice.*

3 It is called an acceptable sacrifice, because

cause no sacrifice is so accepted, as when we offer our selues. Therefore *Samuel* saith, *obedience is better thā sacrifice*: that is, it pleaseth God better than sacrifice. Now if we must sacrifice to God, we would doe as we do to *Princes*, that is, offer that which may be accepted, that we may be accepted for our gift; or els better vndone than done. When *Cain* had sacrificed to God, because his sacrifice was not accepted; therefore *Moses* saith that his countenance was caste downe: but if we sacrifice our bodies, our countenance neede not be caste downe: for *Paull* saith, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the temple: but this *Sacrifice* is like the *Sacrifice of Eliab*, which God kindled himselfe with a fire from heauen; and therefore this must needs bee acceptable, which man doth not onely offer, but God himselfe doth offer.

1. Sam. 15.

22.

Gen. 4. 5.

Gen. 4. 5.

1. King. 18.

38.

When the Apostle endes our *Sacrifice* with this clause *acceptable*, hee meaneth that this should be the leuell of all our thoughts, that whatsoeuer we thinke, or speake, or do, be acceptable and liking vnto God. As *Dauid* thought to build the temple, but would not builde it, when *Nathan* tolde him that God would not haue him build it. As *Ananias* would not baptize *Saul*, but did baptize him whē he vnderstood that God wold haue him baptized.

1. Chro. 17

1. and 16.

A& 9.

A& 9. 13.

The humilitie of Paul.

Mat. 5. 19.

baptized. As *Ioseph* would not take *Marie* to wife, so long as he thought God did disallow his marriage; but did marrie her when the Angell told him that he should marrie her: so a good man will doe nothing before hee doe consult with Gods worde; all that hee doth hee approueth vnto God before hee doe it; if it bee not to his worde and will, then hee turneth backe, as if the winde and water were against him, alwayes reforming his owne will to Gods will, that his thoughtes, and wordes, and workes, may bee *acceptable*. If reason teach vs this, that when wee offer vnto God, wee must giue him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why doe we not giue him that which he asketh, for he knoweth what is acceptable to him. If he aske the first fruits, wee must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, wee may not set vp our discipline, for that is not acceptable to him, but to vs.

Now *Paul* shewes what this Sacrifice is, *it is your reasonable seruice of God*, least they should grudge to sacrifice their bodies, hee sheweth that he meaneth but the sins of their bodies. For *this sacrifice* (saith *Paul*) *is your seruice, your reasonable seruice*. He calleth it a *reasonable seruice*, because it is not in ceremonies like the *Iewes seruice*; but in spirit (as *Peter*

1. Pet. 2. 5.

ter faith) then because it is that *service*, which euery mans reason and conscience doth tell him that hee oweth vnto God, wherefore it may well bee called a *reasonable service*, because it is so reasonable. Therefore if wee will not serue God thus, that is, as our reason teacheth vs. Then we serue him not like men, but like beastes voide of reason, whom God may be said to rule, but they cannot be said to obey, because they are ruled perforce. All thinges do yeelde a service to God, but *all things doe not yeeld a reasonable service*, which he requireth of man; here was no reason why *Christ* should serue vs, but there is greate cause why we should serue *Christ*, because he serued vs without cause; so that I may saie, *Christ* requireth but a *reasonable sacrifice*, for an *unreasonable sacrifice*; a *living sacrifice*, for a *dead sacrifice*; a *cheape sacrifice*, for a *pretious sacrifice*; counting vs as it were like the poore widdowe, of whome hee is content to take a mite, because wee are needie; thus much of our reasonable service.

The law of this service is laid down in these words; *Fashion not your selues vnto the world, the world followeth the world, but I, saith Christ* Iohn. 15. to his Disciples, *haue chosen you out of the* 19. *world, therefore do not you follow the world.* The world is taken sometime for heauen & earth, Act. 17. 24 and

The humilitie of Paul.

and sea, which are partes of the world: some-
time for the men of the world: sometime for
the elect in the world: but most commonly
it is taken for the wicked in the worlde, be-
cause the wicked are most common; like a
man which by often faulting is growne to an
euill name, so the world which doth not sig-
nifie euill of it selfe, yet is taken for euill, be-
cause it is custumed to doe euill; and there-
fore the Deuil is called *the God of this world*,
because the worldes fashions are the Deuils
fashions. *Therefore fashion not your selues vnto
the world*, least you bee in the Deuils fashion:
Then you must not pranke vp your selues
like Players, for this is the fashio of the world;
Then you must not respect persons more thā
iustice, for this is the fashion of the worlde;
Then you must not flatter to please, for this is
the fashion of the world; Then you must not
deceiue to grow rich, for this is the fashion of
the world; then you must not seeke reuenge
for euerie worde, for this is the fashion of the
world; then you must not take scorne to bee
tolde of your faults, for this is the fashion of
the world; then you must not giue almes to
be seene, for this is the fashion of the world;
then you must not obey for feare of the law,
for this is the fashion of the world; then you
must not receiue the sacrament for order, for
this is the fashion of the worlde; then you
must

must not come to church for custome, for this is the fashion of the worlde; then you must not make religion but a table talke, for this is the fashion of the world; then you must not turne with the time, for this is the fashion of the world; then you must not deferre to do good till you die, for this is the fashion of the world. The worlde is a bad patterne to followe, because as the flesh followeth the deuill: So the worlde followeth the flesh. Therefore say no more wee must doe as the worlde doth, but rather we must not doe as the world doth. You say you go so, because it is the fashion; God saith *goe not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fastion, but he is a cutter; none which curleth his haire like them which are prowde, but hee is proud; none that coloureth her face like them which are wanton, but shee is wanton; none which sweareth like them which lye, but hee will lye as well as sweare.

Therefore make not your life of the worldes fashion, the *wedding garment* was of an other fashion than all the rest: therefore if thou fashionest thy selfe like the *reste*, thou hast not on thee the wedding garment, for this was nothing like vnto the *reste*. Christes garment was of another manner of fashion,

Math. 22.

Ioh. 19.
2 3.

1. Thes. 5.
23.

fashion differing from the worlde: so thy life must be of another fashion than the worldes: or else as the fashion of the worlde passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the worlde, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the worlde. He which biddeth vs *to refraine from euerie shewe of euill:* would haue vs refraine from the shewe of Idolatrie, and the shewe of heresie: for these are the greatest euils. But if we be not Idolatours, yet wee haue the shewe of Idolatrie. If wee be not of Antichristes religion, yet we be of Antichristes fashion, so long as we shewe forth the same badge, and cognifance, you know what I meane. This is to iumpe with the world and leape to hell. This is not to be in fashion, but out of fashion: therefore now yee shall heare the best fashion. It followeth, *Beyou changed, by the renewing of your mindes.* This is the seconde part of your reasonable seruice: *The changing and renewing of the minde to the likenesse wherein it was created.* As before he required you to giue your bodies; so here he requireth you *to giue your mindes.* Outward seruice is like a tickling Cymball, though it hath neuer so pleasant a sound; yet it doeth not please God, because it hath no minde to please

please him, so is the seruice of the eie, or the care, or the hand, or the foote, if the mind be away: it may please otherlike the Cimbball, but it pleaseth not God.

The bodie is a seruant as well as the soule, but there is no promise made to the bodilie seruice, but to the Spirituall seruice: For vnlesse the minde worke, the bodie will serue but a while: *Therefore make cleane within,* Mat. 23. 26. saith Christ. *Sanctification* begins within, vntill the mind be renewed, the bodie is neuer sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is the minde; the minde must sacrifice the bodie. *Be yee changed,* as if hee Gen. 11. should saie, *Suffer your selues to be changed,* as *Noah* suffered himselfe to be couered: that is, *Griene not the spirit,* doo not resist God, bee 1. Thess. 5. not against your conuersion, and God will conuert you, God will comfort you, God will renewe you. *By this renewing of our mindes,* *Paule* calleth to our remembrance, that once wee had a pure minde, and that we come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a newe man, a newe creature, a new heart: As ye may reade, *Psalm.* Psalm. 51. 10. *Dauid* praieth the Lord to create him a new heart, not to correct his olde heart, but to create him a new heart. Shewing that his

S heart

A looking glasse for Christians.

heart was like an old garment so rotten and tottered, that hee could make no good of it by patching and piecing, but must euen cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man*: Not picke him and wash him till hee bee cleane; but cast him off, and beg a newe as *Dauid* did. Will yee knowe what this renewing is? It is the repairing of the Image of God, vntill we be like *Adam* when hee dwelt in Paradise: As there is a whole old man, so there must bee a whole new man; the old man must change with the new man; wisdome for wisdome, loue, for loue, feare for feare, his worldlie wisdome, for heauenlie wisdome; his carnall loue for spirituall loue; his seruile feare, for Christian feare; his idle thoughtes, for holie thoughtes; his vaine wordes, for wholesome wordes; his fleshlie workes, for sanctified workes.

If the mind must be so renewed? I would knowe of the Papistes where are their pure naturals; if our naturals were pure, our minds need not bee renewed, for it is good to bee pure, and euill to chaunge it: but because there is no purenes in vs, therefore the Apostle would haue vs chaunged. Againe let them tel mee why our mindes should be renewed, if we haue free will to doo good if we list: But because our mindes are so corrupted,

upted, that wee haue no free will to good,
or will to doo good neither, therefore the
Apostle would haue our minds renewed.

Thus one word of God hath bat-
tered two Castles of
Antichrist.

FINIS.

S 2

Aloo-

Smith, H.



A looking glasse for Christians.

Rom. 12. 3.

I saie through the grace that is given vnto me to euerie one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand, but that hee vnderstand according to Sobrietie, as God hath dealt to euerie man the measure of faith.

First of the Preface, and then of the counsell. In the first verse of this Chapter, *Paul* perswaded the *Romanes*, by the mercie of God towards them, here he perswadeth them by the grace of God towards him. *Paul* speaks like a man in his death-bed, which is set to giue good counsell, and goeth from one lesson to another, as though hee woulde speake all with a breath. First hee counselled them to make their bodies serue God, because the bodie is a seruant as well as the soule; then he forbade them to fashion themselves to the world because

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Sobrietie
which is t

because no man can serue two contrary masters.

Then he aduised them to *renew their mindes*, because except the minde be reformed, the bodie will serue but a while. After he setteth them to seeke Gods will, because the will of man doth seduce him. And now to make vp his Testament (as it were) he admonisheth them to rest in the knowledge of Gods will, and not to search further, nor to be proud of their knowledge; but to vse their knowledge to humble their pride. This lesson may seem vaine to the Romanes; for they were not yet come to be wise, and he counselleth them not to be too wise. Paul saith *That the Gentiles*

1 Cor. 1. 22

sought after wisdom: but hee saith there, *That the preaching of the Gospell seemed foolishnes vnto them*, which was wisdom: and therefore God calleth them *a foolish nation*, because they counted the true wisdom foolishnes, and their owne follie wisdom.

Deut. 32.
21.

For this cause there was such emulation betweene the Iew and the Gentile, one despised another, because they did not accorde what wisdom was, though both sought for it. Therefore that yee may not onelie seeke wisdom as the Gentils did, but finde wisdom as *Salomon* did. Paul laieth a foundation for wisdom to staie vpon, which he calls

Sobrietie. Bee wise according to *Sobrietie*, which is this, *By the grace of God which is gi-*

A word of
his pre-
face,

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uent to mee. Because he speakes to all, and his charge is of great moment, and they which thinke themselues wise, will hardly be perswaded but that they are wise: therefore he comes with authoritie like an ambassadour from God, and saith *By the grace of God which is giuen to mee*, that is, by the vertue of mine Apostleship, which I haue not receiued from men, but from God; not frō earth, but from heauen, *I charge you that no man among you*, whether he be learned or vnlearned; whether hee be an hearer or a teacher, *presume to knowe aboue that which is meete to knowe*: that is, make himselfe wiser than he is; or boast of the graces which God hath giuen him; or despise the giftes of God in other; or come beyond his calling; or trouble his head with curiosities; but *that he be wise according to sobrietie*; that is, walke within his vocation; be humble in his knowledge, and vse his giftes to the profit of other, *as God hath giuen to euery man the measure of faith*: that is, remembering that it is a gift of God, which hath dealt giftes to other, as well as to him, that they might doe him good, as he may do them good; so that if you aske *Paul* as the Iewes asked Christ *By what authoritie doest thou this?* he sheweth his letters Patents from the King himselfe, *By the grace of God, &c.* VVeldoth he cal his Apostleship

fleshship the grace of God: for he was a persecutor of the same doctrine which hee preached; and therefore if it had not bin Gods maruellous grace, he should neuer haue bin an Apostle. It was as straunge to heare that persecuting *Saul* was among the Apostles, as to heare that King *Saul* was among the Prophets; but *by the grace of God* (saith *Paul*) so it is. I did not vsurpe this calling, but it was giuen me. I came not from men, as I did before when I persecuted; but I am sent from God. I do not count mine office a labour or a burden, but I esteeme it a grace, *The grace of God both to mee & to you.* By this *Paul* teacheth vs to receiue the ministerie of the worde as a grace from God: For if *Paul* speake by grace, then you heare by grace, as hee saide *I speake by the grace of God which is giuen to me*: so you may saye, *We heare by the grace of God which is giuen to vs*: and therefore I exhort you, as he did the *Corinthians*: *Re-* 1, Cor. 6. 1.
ceiue not the grace of God in vaine.

Now to his counsell: *Let no man presume to vnderstand aboue that which is meete to vnderstand, but let euerie man vnderstand according to sobrietie.* When the Apostle spea- keth of thinges meet to vnderstand; he signi- fieth, that it is not meete to search all things. It seemes that manie among the Romanes were sicke of our disease; which is, to thinke

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our selues wiser than weare : therefore hee which taught them to be wise in all his exhortations before, teacheth them here not to be ouerwise, *but sober wise*. As God appointed the Iewes a measure, how much *Manna* they might gather; so *Paul* appointeth the Romanes a measure, how much wisdom they might gather. The Iewes measure of *Manna* was so much as an *Homer* would hold; the Romanes measure of wisdom is so much as *Sobrietie* would holde. For as the *Manna* which the Iewes gathered ouer an *Homer* did them no good but mold and fuste : so the wisdom which men gather more than *Sobrietie* doth no good, but puffe them and corrupt them; and turne them either into pride, or into enuie, or into wiles, or into strife, or one contagion or other, as their superfluous *Manna* turned into wormes. VVhen *Paul* entred into this sage doctrin, which I may cal the lopping or pruning of wisdom, which must be kept lowe like a man which is giuen to be pursie and grosse. He summoneth all sortes of men to heare him, as though he spake of a fault, like the darknes of *Egypt* which went ouer the whole land : therefore he excepts no calling nor person, but crieth, *I saie vnto euery one, &c.* The wise & the auncient, & the learned are to learne this lesson.

One

One thing is behinde saith Christ to him which thought he had done all: So one thing is behind to him which thinkes that hee knoweth all. Art thou wise? bee not too wise like thy mother Eve, which would knowe as much as Gen. 3. 5. *God. Paul hath two suites to moue vnto you; The first is, that ye would be wise; the other is, that yee would not bee too wise; for too good (we say) is flarke naught: So hee which is too wise, is a verie foole. Nay (saith Salomon) there is more hope of a foole, than of him which is wise in his owne conceit, there is hope of a foole that he may be wise, because he wil heare instruction, but of him which is wise in his owne conceite, there is no hope to make him wise, because hee thinketh hee knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharises, and his doctrines to the people. Because the whole (saith Christ) haue no neede of a Phisition, that is, they that thinke themselues wise like the Pharisees, thinke they haue no need of a teacher, and therefore Christ did not teach them, but rate them, and teach them which did not thinke themselues wise. Therefore if we will be Christs schollers, wee must be Pauls schollers; that is, Presume to knowe no more then is meet to knowe, and then he will teach vs so much as is meet to knowe.*

There is as much need to warne men with Paul,

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Pro. 4.

Pro. 4. 27.

Eccle. 7. 18

Pro. 25. 16

Act. 26.

2. Cor. 12.

Paule that they bee not ouer wise, as to warne them with Salomon, to seeke wisedome, for there is an error of the left hand, and of the right hand. A man may bee as well too wise as too simple; too carefull, as too carelesse; too hastie, as too slacke; and therefore Salomon saith, Turne not to the lefte hande, nor to the right. And againe, Bee not too iust, neyther make thy selfe too wise. And againe, If thou haue found honie, eat not too much. All which places doe shew, that men are giuen to ouer reach, like Moses, which when he had heard God, would needes see him too, which was not possible for man to beholde. This is the last sleight of Satan, when hee cannot keepe men frō knowledge, then he casteth how to puffe them vp with their knowledge, which makes them as vaine, as ignorance made the before. Festus did not apply truly, when hee saide, that too much learning had made Paule mad: but it is true, that too much learning hath made other mad, & would haue made Paul mad too, if he had bene as proud of his learning, as Festus was of his honor: & for all that hee was an Apostle, yet it beganne to worke vpon him: As hee saith, I was almost pufte vp with the multitude of reuelations, hee was not wise aboue sobrietie, but hee was almost wise aboue sobrietie. And therefore hee might well found the retire of wisedome;

Looke

Looke to your wisdome, and learning, and knowledge, for I my selfe was almost puffed up with it. If *Paule* might learne his owne lesson, then it is like that none heere haue learned it. The Scribes and Pharisees did not come to Christ, as the people came to *Iohn* to aske, *Maister, what shall we doe?* But these *Rabbies* might haue come to Christ as well as their schollers came to Christs disciples: to whom he would haue answered like *Paul*, *Be wise vnto sobrietie.*

Luk. 3. 10.

Fiue things in my iudgement, looke out of these wordes. The first is, that wisdome is a thing to be desired; for when hee sayth *not aboue sobrietie*, hee would haue vs wise *within sobrietie*. The second is, that euerie man affecteth a kind of wisdome, *either according to sobrietie*, as *Paule* counsell'd the *Romanes*, or *aboue sobrietie*, as the *Romanes* did before. The third is, few are wise, as God counteth wisdome, and therefore *Paul* speaketh to al, as though al were to learne this lesson. The fourth is, that *sobrietie* doth shew like a glasse who are wise, and who are not. The last is, that the wisdome which goeth beyond *sobrietie*, doth hurt him which hath it, and other. For when *Paul* saith, *bee wise to sobrietie*, he implieth, that who is not so, is in a kind of distemperature, like one scarce sober.

As

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As the meate which is not digested with exercise, doth rumble in the stomacke : So the knowledge which is not digested with *sobriety*, troubleth the braine.

Gen. 3. 6.

Touching the first point, the forbidden tree seemed to *Eve* a tree to bee desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired, though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledge, and when they went to the other tree, they chaunged their knowledge for ignorance, as they chaunged their holines for wickednes. Beside all other

Pro. 4. 7.

Pro. 5. 7.

vertues are called wisdom, to shewe that wisdom is *the bond of vertues*, and as much to be desired as all the rest. Beside, God himselfe is called wisdom, to shew, that in nothing wee can come nearer God, than in the studie of wisdom. Beside, the word, the spirit, and the ministerie, are all appointed to teach wisdom, because other things are not so necessarie, therefore they haue not so many schoole-maisters.

Pro. 2. 15.

Salomon speaking of wisdom, preferreth it before siluer, to shew, that wee should desire it before siluer; then before gold, to shew that we should desire it before gold; then before pretious stones, to shew that wee should desire it before pretious stones. Therefore *Salomon*

Salomon

Somon prayed for wisdom, and *Moses* studied for wisdom, & the *Queene of Sheba* travelled for wisdom, to shewe that wisdom will requite all the labours and paines that are taken for her. As wisdom is excellent aboue all, so it is affected of all, as oyle was, both of the wise Virgins and the foolish Virgins: Nay, the verie name to bee wise, is so plausible, that *Paul* saith the *Gracians* sought after wisdom, they whome God called a foolish nation. *The foolish nation* (saith *Paul*) sought after wisdom, though he doe not say that they found wisdom. And in the second of *Mathew* we find, that the Gentiles called those men that were singular amongst them, by the name of *wise-men*, as we call them *noble-men* which are singular amongst vs, shewing that *wise-men* should bee *noble-men*, or *noble-men* should bee *wise-men*, according to the saying of *Dauid*: *Bee wise yee which iudge the earth*. And likewise in *Paul*, we reade that they which neuer knew what wisdom ment, yet named themselves Philosophers, that is, *Louers of wisdom*, as though there were such a thing behinde which all men should loue. Thus wisdom hath beene a marke which euery man hath shotte at, euer since *Eue* sought to bee as wise as her maker. But as an hundred shoot, and not one hit the white: so some come short of wisdom, and some *ouer,*

1. Cor. 1.

22.

Deut. 32.

21.

Math. 2.

Psal. 2. 10.

Col. 2. 8.

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Eccle. 71
10.

ouer, and some goe beside, like the arrowes which *Ionathan* shot at *David*. Therefore *Salomon* speaking of wise men saith, *I haue scarce found one among a thousand*. Therefore *Paul* makes a generall charge, *I say to euerie one, be wise according to sobrietie*, as though euerie one had too much wisdom, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one cā scarce see her. *Conetousnes* on the one side, and *prodigalitie* on the other side, and *charitie* in the midst: *pride* on one side, *rusticitie* on the other side, & *comelines* in the midst: *Flatterie* on one side, *malice* on the other side, and *loue* in the midst: *carefulness* on one side, *carelesnes* on the other side, and *diligence* in the midst: *diffidence* on one side, *presumption* on the other side, and *faith* in the midst: *superstition* on one side, *Atheisme* on the other side, and *religion* in the midst: *ignorance* on one side, *curiositie* on the other side, and *knowledge* in the midst. So that ther is but one vertue still for two vices; therefore extremities bear rule in this world. Either we crie *Hosanna*, or else *cru-cifige*; either Christ must not wash our feete, or els he must wash our feet & body too, either we will haue *Paul* a God, or els wee say he is cursed of God; either we say, *touch not, tast not, for it is uncleane*, or els we say, *let vs*
eate

Act. 23. 3.

eat and drinke, for to morrow we shall die. If we loue, we do ouer loue; if we feare, we do ouer feare; if wee bee carefull, wee are ouer carefull; if wee be merrie, wee are ouer merrie; if we be solemne, we are ouer solemne; if so we cannot be wise, but we are ouer wise; so soone as wee are thought to knowe something, we would be thought ignorant of nothing. There is a kind of downe or curdle vpon wisdom, like the traine of Gentlewomen, which is more then needes, which wee call *the crotchets of the braine*, which must be weeded out as the tree is lopt when it groweth too thicke, or els they will perish the brain, like the skim which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie, but of one wise man, and yet that wise man too before hee died, slept beyond *sobrietie*. Therefore euen as yee looke least other mens wisdom should deceiue you, so looke least your owne wisdom deceiue your selues: there is a kinde of wisdom, which is more contrarie to wisdom then ignorance, as good corne and bad corne come both to the market to be sold, and the bad would haue as much monie as the good: so true wisdom & false wisdom come both, shew both, offer both, praise both, & as *Jacob* took *Leah* for *Rachel*; so many take the worse
for

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- Exo. 7. 70. for the better. *Pharao* saide, *Come, let vs doe wisely*, when hee went about that which destroyed him. The Scribes, and the Pharisees, and the Elders, tooke counsel against *Christ*, as though they would most wisely preuent their saluation. *Indas* would betray his maister wisely, and therefore hee came with a kisse, and saide, *Haile Maister*, when he betraied him. *Cain* thought to murder his brother wisely, and therefore he called him aside into the field, as though he would walk with him, that none might see. *Iezabel* thought to kill *Naboth* wisely, and therefore shee suborned false witnesses, and proclaimed a fall before the murder. *Eue* thought it wisdom to eat the forbidden fruit. *Absolon* thought it wisdom to lie with his fathers concubines. The idle seruant thought it wisdom to hide his talent. The false steward thought it wisdom to deceiue his maister. All these were wise about *sobriety*. Of whom wee may say with *Rom. 1. 22.* *Paul* presuming to be wise, they became fooles: because they were wise to euill, their wisdom had but an euill ende: All these examples are recorded to giue credite vnto this doctrine, *Be not wise about sobriety*.

As *Paul* would haue the *Galathians* zeale according to knowledge, so hee would haue the *Romanes* knowledge according to *sobriety*.

Hee which forbiddeth vs to trust in our riches, and in our friends, & in our strength; forbiddeth vs to trust in our wisdom; *Trust not in thine owne wisdom*. Wee count the simple, fooles; but God countes the craftie, fooles. Hee which thinkes himselfe wise, is a foole *ipso facto*. And to shewe that they are most fooles of al, the Apostle saith, that God *1. Cor.* chooseth the foolish to confound them. It is saic, *Be merrie and wise*; but it may be saide, *Be wise, and wise*: for euerie wisdom is not wise. As the wise men went no farther than they were guided by the starre: so a wise man should runne no further than hee is led by the worde. When God hath brought thee vnto goodnes, he saith *acquiesce*: set downe thy rest: goe no farther than goodnes: So when thou art come to wisdom, rest where thou art well, as the Doue did in the Arke. The first blessing which Christ pronounced *Mar. 3.* to any, is to the poore in spirite. As *Paul* woulde haue you ritch in knowlédge; so Christ would haue you poore in spirite, that is humble in your knowlédge: for the proud knowlédge is the diuels knowlédge: and wisdom to the wicked, is like the Arke vnto the *Philistines* which did them more hurt than good: Therefore, as God appointed the people their boundes, which they might not passe, when he talked with *Moses*

in the Mount: so he hath appointed certaine
precinctes of wisedome, which when wee
transgresse, wee may be said to excede our
commision, like *Shemei* when hee went
beyond the riuer which *Salomon* forbad him.
This Rayle or Pale of wisedome is *Sobrietie*.
As wisedome is made ouerseer of all othe
vertues; so *Sobrietie* is made ouerseer of
wisedome, to measure it foorth in euen por-
tions and due seasons, that none of Gods
giftes be lost; as water is vnto the wine, to
delaye the heate of it; and salt is to meate, to
make it sauourie: So *Sobrietie* is to wisedom,
to make it wholesome and profitable to him
which hath it, and them which seeke it of
him. *If thou hast found honie* (saith *Salomon*)
take not too much lest thou surfet. Nay,

Pro. 25. 16. if thou haue found wisedome, take not too
much, lest thou surfet. There is a surfet of
wisedome, which is the daungerouest sur-
fet of all other. VVhen a man begins like
Paul to bee puffed vp, which was *Aaron &*

Num. 12. 3 *Miriam's* disease, when they murmured a-
gainst *Moses*, because they thought them-
selues fitter to gouernethan he. No vertue
is better than wisedome and humilitie; but
if a man be proude of his wisedome and hu-
militie; then the vertue is turned into a vice.
If the light be darknes (saith *Christ*) *howe*
great is that darkenes? So if our humilitie bee
pride;

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pride; howe great is that pride? If our knowledge be ignorance; how great is that ignorance? Therefore as wee remember *Be wise as Serpents*: so let vs remember, *Be simple as Doves*; or else wee drowne in our wisdom, like a light that quencheth in his owne tallowe.

Nowe that ye may knowe how to bee wise according to *Sobrietie*; there be certaine properties of this sober wisdom, which I will shewe you. The first, is not to arrogate to our selues more than God hath giuen vs. As the man saide; *I beleene, Lord helpe my vnbeleefe*: So the wise man may saye; I vnderstande, Lorde, helpe mine ignorance: For one thing which wee knowe, wee are ignorant of a thousande thinges which wee shoulde knowe: yet the foolish virgins would bee thought as wise as their sisters.

v. Markes
of a wise
man;

No man can abide to be disgraced of his wit: wee had rather seeme wicked than simple. As euery birde thinkes her owne birdes fairest: so euerie man thinkes his owne wit typest. *There is a generation (saith Salomon) which are pure in their owne conceipt; but they are not cleansed from their filthines*: So there is a generation, which are wise in their owne conceipt; but they are not cleansed from their foolishnes.

Pro. 3. 12.

T 2

There

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There is a generation of such wise men : but he which is wise in deede saith, *I am more foolish than any man.* He which is called wisdom saith; *learne of mee to be humble.* And Pro. 30. 2. he which was counted *the wisest man before* Mat. 11. 29. *Salomon,* is called *the mildest man upon the* Num. 12. 3 *earth.* Therefore James describing the wisdom which is from above, saith *that it is a gentle wisdom:* the gentle are not arrogant but the scornfull.

The second propertie, is not to glorie of any thing in our selues, as James saith, *Let him which is merrie sing Psalmes:* So Paul saith, *Let him which glorieth, glorie in the Lord:* For as wee say, *Thine is the kingdome;* so wee say, *Thine is the glorie:* and therefore David saith, *Not unto mee Lord, not unto me,* &c. Oh (saith Sathan) this is a thing to glorie of, knowledge and learning and wisdom, or else what should a man be proude of? But when Christ heard his disciples glorie that they had the gift of myracles, which is a greater matter than knowledge: yet hee said, *Glorie not in this that ye can worke myracles;* therefore glorie not in this, that ye know him which can worke myracles. If thy wisdom be giuen thee, then thou hast receiued it; if thou hast receiued it, then I saye with Paul, *Why doest thou glorie, as if thou hadst not receiued it?* Wisdom is not so base a thing

thing that thine owne glorie should bee the ende of it, but as *Hester* thought that her honour was giuen her for the glorie of God; so the learned shoulde thinke that their learning is giuen them for the glorie of God; the rich shoulde thinke that their riches are giuen them for the glorie of God; the wise should thinke that their wisdom is giuen them for the glorie of God: The valure and prais and honour of wisdom is to doo good, if we be wise to doo euill, wee are not as wise as serpents; but wise serpents.

The third propertie is not to despise o- James, 3.
ther: therefore *James* calleth the trew wisdom a peaceable wisdom, because it makes no strife, as he which had five talents, did not disdain him which had but one; so they which haue moe gifts shoulde not contemne them which haue few: For as the Unicorn doth more good with one horne than other beastes doo with two; so some man doth more good with one gift, than other doo with five, because they choake them with pride. VVhen the Pharisee said, I am not like this Publican hee said true; for then hee was not like the Publican indeede, because the Publican was better than he.

The fourth propertie is to keepe within our calling; he which medleth with that he hath not to doo, is compared to one that

catcheth a dog by the eares, and dare neither
hold him still, nor let him go; so he can neither
go forward for want of skill, nor backward for
shame. *Paul* saith, he was set apart to preach
the Gospel, so to euerie worke *God* hath set
some men apart, and fitted them to that work
as he did *Bezalel* to the building of the ta-
bernacle, and therefore vnles a man set him-
selfe apart to this worke, he should thinke of
Peter, which when he strooke with the sworde
was bid to put vp his sworde againe, for the
sword was not committed to him, but the keies.
In *Exod. 17. 11.* wee finde *Iosua* fighting, and
Moses praying, and *Aaron* and *Hur* holding
vp his hande; so euerie man shoulde haue a
seuerall worke, *God* hath giuen certaine
gifts to certaine callings; as no man can ex-
ceede his giftes, so no man shoulde exceede
his calling. It is not meete that he should be
a free man, which was neuer a prentise; nor
that he should leape into *Moses* chaire, that
neuer sate at *Gamaliels* fecte: If thou dost ne-
uer so well, and bee not called to it, the scrip-
ture saith strait, *Who hath required this of
thee?* thou art an vsurper of an others Of-
fice. A fool saith *Salomon* is meddling, shewing
that a wise man medleth not, but where hee
hath to doo. Wee are compared to a bodie;
some men are like the heade, and they must
rule: some are like the tongue, and they must
teach.

Exo. 17. 11

teach: some are like the hand, and they must worke: when this order is confounded, then that commeth to passe which weereade of *Eue*, *When the woman would lead her husband*, Gen. 3. *both fell into the ditch.* Therefore as Christ saide, *Who hath made me a iudge ouer you?* so Luke, 12. they which are not iudges should saie, who hath made me a iudge? he which is not a teacher shoulde saie, who hath made mee a teacher? hee which is not a ruler shoulde saie, who hath made me a ruler? And this is a better peacemaker, than the Lawier.

The first propertie is not to bee curious in searching misteries: this *Paul* meaneth, when he saith, let no man presume to vnderstande, aboue that which is meet to vnderstand: the star when it came to Christ stood still & went no further; so when wee come to the knowledge of Christ, we should stand stil & go no further: for *Paul* was content to know nothing but Christ crucified. It is not necessarie to know that which God hath not reuealed, and the well of Gods secrets is so deepe, that no bucket of man can sound it: therefore we must rowe in shallow waters, because our boats are light & small, & soone overturned. They which haue such crochets and circumstances in their braine, I haue marked this in them, that they seldome finde any roome for that which they should know, but goe too &

fro, seeking & seeking like them which sought
*Eliab*s bodie and found it not.

Let men desire knowledge of God as
Salomon did, but not desire knowledge as
Eue did. For these aspiring wits fall againe
like *Babell*, and run into doubts, while they
seek for resolutions. As the *Iewes* when
they heard the *Apostle* Preach, burnt their
curious bookes, and had no more delight to
studie such toies, so as men come to the truth,
they are content to leaue these fancies, and
saie with *Paul*, *I know nothing but Christ cruci-*
fied. Curious questions and vain speculations
are like a plume of feathers, which some will
giue anie thing for, and some will giue no
thing for. *Paule* rebuked them which trou-
bled their heades about Genealogies, howe
would hee reprove men and women of our
daies, if he did see how they busie their heads
about vaine questions, tracing vpon the pi-
nacles where they may fall, while they might
walke vpon the pavement without daun-
ger. Some haue a great deale more desire to
learne where hell is, than to knowe anie way
how they may escape it: to heare what God
did purpose before the worlde beganne, ra-
ther than to learne what hee will doo when
the worlde is ended: to vnderstand whether
they shall know one another in heauen, than
to knowe whether they belong to heauen:
this

this rocke hath made many shipwracks that men search misteries before they know principles, like the *Beethsanites* which weare not content to see the Arke, but they must prie into it, and finger it: commonly the simplest men busie theit heads about the highest matters, so that they meete with a tough and crabbed question, like a knob in the tree, & while they hack & hew at it with their own wits, to make it plaine, their saw sticks fast in the chift, and cannot get out againe, at last in wrath they become like malecontents with God, as thogh the scripture were not perfect and either fall into dispair, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no toong, harken not to God, but to the tempter, as *Eue* did to the serpent. This is the rule whereby a man may know whether his wisdom stand right: as a couetous man is needy in the midst of his riches, so a proude man is ignorant in the midst of his knowledge. Now if our wisdom weare examined by these properties, I feare, as the Angel said, *Thou hast examined them which called themselves Apostles, and found them liars*, so I might say, I haue examined them which call them selues wise men, and found them liars. Indeed *Salomon* saith, *many boast* Prov. 20, 6,
of

Col. 2. 23.

of their goodnes, but who can find a good man: So manie boast of their wisdom, but who can finde a wise man. They are wise (sayth he) in their owne iudgements, but hee saith not that they are wise in others iudgements. As *Paule* tolde the *Athenians*, that they were too religious: So hee would tell manie now that they are too wise, so wise, that they are fooles againe. The *Galatians* zeale was without knowledge, but our knowledge is without zeale, hauing a shew of holines, as *Paule* saith: So they haue a shewe of knowledge. But as the shew of holines is hypocrisie, so the shew of wisdom is vanitie. If they which thinke themselues wise, bee wise; then we haue more wisemen than beggers, and peraduenture here be more wisemen, than of any order beside.

As you haue heard the notes of them which are wise according to *sobrietie*: So if you would knowe such as are wise aboue *sobrietie*, you shal discern them by these marks. First, they will haue all the talke wheresoeuer they come, like parrats. Secondly, they contemne other like the *Pharisees*. Thirdly, they spurne at him which tels them of their fault, like *Abner*. Fourthly, they iumpe with *Cesar*, like the *Herodians*. Fifthly, they turne with the time, like *Demas*. Sixtly, they seeke their owne credite by the discredite of others

thers, like the enemies of *Paule*. Seuently, they loue to heare their owne prayse, like *Herode*. Eightly, aboue all things they wold haue their owne will, like *Iezabel*. Wherefoeuer these eight markes meete, there is a wiseman, and a foole; a wiseman in his own conceit, and a foole in prooffe: these are the wisemen of the north, and the Philosophers of *England*.

Thus you haue heard the wisdom which is according to *sobrietie*. If any man doe see the spots of his owne face in this glasse, let him *wash and be cleane*. *Hee that is wise* (sayth Salomon) *is wise to himselfe, but hee that is ouer wise, is wise against himselfe*: heere you may see: that note aboue *Ela* is a iarring note and alwaies makes a discord in the harmony. Christ would not haue vs *wise Serpents*, but *as wise as Serpents*, least they which are like serpents should circumuent vs; to be wise to euill, is an euill wisdom, and there is no such enemie vnto knowledge, as the opinion of knowledge: For one which is wedded vnto his owne witte, will neuer bee counselled of anie. Therefore how necessarie is it to remember this doctrine; and God graunt we maye remember it. I cannot tell how, no man can serue GOD, vnlesse hee knowe GOD: For none doe obey him excepte they which doe knowe him, and yet it is
saide

saide that there was nener so much know-
ledge, and so little goodnes. Surely as Christ
said to his Disciples, *O ye of little faith*, so hee
might say to vs, *O ye of little understanding* :
for there is not too much wisdom, but too
much ostentation; *Humilitie* is none of our
vertues. They which should teach others to
be wise according to *sobrietie*, passe the bands
of *sobrietie* themselves : Euerie man hath a
common-weale in his heade, and trauels to
bring forth newe fashions. As the Iewes
were not content with such rulers as God
had appointed them, but would haue a king
like the Gentiles. As the Papists are not con-
tent with such lawes as God hath appointed
them, but they will haue traditions like the
Iewes : So the wisdom of this world is, to
deuise better orders, better lawes, better ti-
tles, better callings, better discipline, than
God hath deuised himself. *Euerie plant* saith
Christ, *which my Father hath not planted shall*
bee rooted vp, that is, euerie title, and euerie
office, and euerie calling, which God hath
not planted, shall be rooted vp : to bee wise
according to this booke, is to be wise accor-
ding to *sobrietie*. Therefore seeke the wise-
dome of Christ, for the wisdom of the ser-
pent is turned to a curse, the wisdom of the
Pharisees is turned to a woe, the wisdom of
Achitophel is turned to fallie, the wisdom
of

A looking glasse for Christians.

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of *Nimrod* is turned to *confusion*, the wisdom of the *Steward* is turned to *expulsion*, the wisdom of *Iezabel* is turned to *death*. This is the end of the deceiuers wisdom, of the extortioners wisdom, of the vsurers wisdom, of the persecutors wisdom, of the flatterers wisdom, of the forcerers wisdom, of the hypocrites wisdom, of the *Macheuelians* wisdom. As *Moses* serpent deuoured the forcerers serpent: so Gods wisdom shall deuoure mans wisdom.

Wherefore by the grace of God which is giuen vnto mee, I say vnto euerie one of you with Paule, Be wise vnto sobrietie, be not ashamed to seeme ignorant of some thinges, but remember that it is better to seeme ignorant, than to bee proud. Thus you haue heard what wisdom is, now let vs pray vnto God for it.

Food



Food for new borne babes.

1. Pet. 2. 2.

*As new borne babes desire the sincere milke
of the word, that ye may grow by it.*



His scripture (Beloued in the Lord) conteineth an exhortation to incite and stirre vp the beleuing Iewes, that as God had illightned them with some knowledge of his truth, and sanctified them in some measure with the grace of his spirite: so they would proceed and grow on, & daily increase more and more in the faith and feare of Iesus Christ, like the glorious sunne which still augmenteth and redoubleth his heat and light, till it be come to the middest of heauen, where is perfect day. Nowe the meanes whereby we receiue all our growth and increase in God, is the liuely preaching of the word of truth. And therfore the Apostle by a figuratiue and borrowed kinde of speech,

speech, earnestly pressing them to thirst & to long for the word of God, euen the foode of their soules, as little infants (which are new borne) crie for the mothers mīke to nourish and sustaine them. For there are two births mentioned in the scripture: the one fleshly, and naturall by propagation from the first *Adam*, whereby originall and our birth sin, as it were a Serpentes poison, passeth and transfuseth it selfe into vs: the other heuenly and spirituall by renouation, from the second *Adam* which is *Iesus Christ*, whereby grace and holinesse is deriued and brought vnto vs.

In this latter and better birth, God is our Father to beget vs, the Church his spouse our mother to conceyue vs, the seed whereby wee are bredde and borne againe, is the worde of GOD, the nurses to feede, and to weane, and to cherish vs, are the Ministers of the Gospell, and the foode whereby we are nourished, and held in life, is the milk of the worde, as in this place. And therefore in as much as children which are new borne, cannot iacreate in growth and stature, but must needes die, and come to dissolution, vnlesse they bee continually fedde and nourished with wholesome foode: it behooueth all the faythfull and godly, who are quickened and reuiued in the lyfe of God,

1. Pet. 1. 2

Gal. 4. 6.

1. Pet. 1. 29.

1. Thes. 2. 7.

God, *as new borne babes to desire the sincere milke of the word*, that they may grow by it. I thinke we need not many words to cleare the generall drift and scope of this scripture, as wee need not many fingers to point at the shining sun. Let vs now therefore descend to the particular doctrines which issue and spring from the seuerall braunches of this scripture.

First here is noted a preparation, if we wil be bettered and increased by the worde, we must be *as new borne babes*. Secondly, our affection and dutie when we are *new borne*, we must *desire*. Thirdly, the matter & object of our *desire, the milke of the worde*. Fourthly, the qualitie *of the milke*, it must bee *sincere*. Lastly, the ende and vse for which wee *desire* it, *that we may grow therby*. For the first point

Mat. 18. 4.

1. Cor. 14. 20.

Luk. 18. 19.

we must be *as new borne babes*: Children we know are principally commended for simplicitie and harmelesnes: and therefore all those which will profite in the schoole of Christ, and receiue light and comfort by the preaching of the worde, are heere taught to become *as babes*, to lay aside all maliciousnes, and to bring holy and sanctified hearts to the hearing of it. *Suffer the little babes to come vnto mee* (saith our Sauiour) *and forbid them not: for of such is the kingdome of hea-*

uen

Men : as if we were neuer fit to heare & learne
 of Christ, till we be reformed and new chan-
 ged into little *babes* againe. For *the secrets of*
the Lord (as the Psalmist speaketh) *is with* Psal. 25. 14
them that feare him : to teach vs, that as *Da-*
uid would admit no vile person into his coun-
 sell : So God will admit no sinfull soule into
 his secretes. If any man will doe Gods will,
 (saith our Sauour) he shall know of the doc- John. 7. 17.
 trine whether it be of God or no, because no
 man can learn this doctrine, but he that doth
 it; as no man could learne the Virgins song, Reu. 14. 3.
 but they which sang it. And *Salomon* to the
 same effect saith, *The feare of the Lorde is the* Pro. 1. 17.
beginning of knowledge, as if the first lesson to
 be wise, were to be holy : and therefore Christ
 is said to haue expounded all thinges to his
 Disciples apart, to shew, that if wee will haue
 Christ to teach vs, we must go apart from the
 worlde. So that as a man slippeth off all his
 clothes, when hee goeth into a bath to wash
 him : So we must slippe off all our sins, when
 we come to the word to feed vs : for wisdom
 will not rest in the defiled soule, nor in a bo-
 die that is subiect vnto sinne. As the Deuill
 would not dwell but in a house that was Luk. 11. 25.
 swept from goodnes : so the graces of God
 will not come into the heart which is not
 cleansed from wickednes; for God will not
 poure new wine but into new vessels : there-

fore vnles ye haue prepared new harts, looke
for no new blessings to bee poured on you.
The Iewes read the scriptures daily in the
Synagogues to finde Christ, but all in vaine,
because the vaile is not taken away in reading
them: Euen so doe we preach in vaine, and
you heare in vaine, because the vaile of sinne
which is drawne like a curtaine ouer your
harts, hideth and eclipseth the glorious light
of the Gospell from you. And therefore (be-
loued brethren) if you will haue the Lord to
blesse your hearing, and to prosper our prea-
ching, you must wash and rinch out the dregs
of sin that are frozen in you, you must purge
the leauen of malicioulnes that sowreth our
soules, you must cast vp your couetousnes, &
your pride, and your slothfulnes, & your par-
tial preiudice, like the serpent which spues
vp his poison when he goes to drinke: For
this is the cause why there are so many fruit-
lesse & non proficient hearers, because there
are so many sinfull and wicked hearers. It is
said of Christ, that *he did not many great works*
in his owne countrie for their vnbeliefe sake: so
it may bee saide, that God concealeth manie
great mysteries of faith from vs for our sins
sake. Our wickednes stops Christes mouth,
that hee will not speake, as the Iewes incre-
dulitie chained his handes that hee would
not worke. Will an Embroderer teach an
other

Mat. 13. 11.

other mans seruant his trade, if he knowe he will hurt him? No more will God teach the Devils seruants his truth, because he knoweth they will offend him. The seed which fell into the thorny ground, sprang vp very chearfully for a time, that it might seeme to giue great hope of a ioyfull haruest; but because thornes grew vp with it, at length they choked it: so that vnlesse we cut vp the thornie finnes which naturally sprout and spring vp in vs, they wil ouerthrow all the good plants of holy doctrine that are grafted in vs; and therefore the Prophet *Ieremie* willeth vs to *breake vp the fallow ground, and not to sowe among thornes*, as if the hart must first be sanctified, and afterward instructed, as iron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloved) in the feare and reuerence of Gods blessed name, looke to your feet when ye enter into the house of God, presse not vnto this marriage feast without a *wedding garment*, treade not into the holy sanctuarie to heare the word, with an vn sanctified, and a defiled, and a filthie soule.

A man will not keepe the Sabbath in his working apparell, but will put on his richest iewelless, and array himselfe in his best attire, and yet we make it no scruple at all to come vnto the Sabbaths exercise

Food for new borne babes.

with a prophane, & a wicked, & our work-
day heart. When *Nadab* and *Abihu* offered
1.10.34 strange fire before the Lord, God saide, *I will
bee honoured in them that draw nigh vnto mee,*
to shew that the Lorde doth then looke for
more holines at our hands, when by practise
of his seruice, and the duties of holie religi-
on, wee approach to drawe more neare vnto
him. Wherefore, to shut vp this point; as the
begger (in the Gospell) cast off his cloke to
come to Christ: so must we cast off the cloke
of our wickednes, when we come to heare.
We must be *as babes*, if we will bee Christes
puples; because he reuealeth knowledge &
1.11.25 wisdom to none but *babes*. And yet wee
must not be *babes* onely, but *new borne babes*,
which haue a newe soule, a new life, newe
members, new affections imparted to them.
Whereby we learne, that it is not enough in
our regeneration, to redresse and reforme
some one disordered affection in vs, but wee
must be changed and new fashioned in eue-
1.10.9 rie part. As *Saule* when the kingly spirite
came vppon him, was turned as it were into
another man: So we when the word beget-
teth vs a new, must be turned and chaunged
into other men, and therefore they which
are implanted into Christ, are called *new crea-*
2.5.17 *atures*, because neither the old heart, nor the
old hand, nor the old care, nor the olde eye,
will

will serue the turne, but all must bee molten and newe framed againe. For *what soeuer is borne of the flesh, is flesh*; If we will haue it spirit, that is fit for Gods worship, who is a spirit, and will bee worshipped in spirit and truth, it must be borne againe of the spirite. The sense heereof made the Prophet *David* crie out, *Create in me a cleane heart, O God, and renewe a right spirite within mee*: and therefore we must not patch and peece vp our heartes for God like a beggers cloake which is made of shreds, but we must be renewed and thoroughly chaunged in the spirit of our mindes. When *Naaman* the leper had washed in *Jordan*, his flesh came againe like the flesh of a yoong child. If the leprosie of sinne be washed and purged from vs, all our affections, & all our desires will be altered and chaunged like the flesh of a child: And therefore if we will fit our selues to bee good hearers, wee must not entertaine friendship with any sin. As the Adder slippes off her skinne, and the Eagle casteth her bill: so we must quite slip our selues of all our lustes, when as *new borne babes* we come to heare.

Iohn. 3. 6.

Iohn. 4. 24

Psa. 51. 10

Touch no vncleane thing, saith the Lorde, because sinne will cling to the conscience like bird-lime to a fether, therefore we must not touch it: it must not haue a finger of vs. **V**When the Deuill made his reentry, he took

2. Cor. 6. 17.

Food for new borne babes.

Ioh. 15. 5.

vnto himselfe seuen other spirites worse than himselfe. Thus one Deuill brings mo Devils, and one sinne pulles on more sinnes, as one crow calleth many crows to a carrion: and therefore as the leauen was hid in the meale till all was sowred: so let vs neuer rest seasoning our soules till all bee sanctified; For then we be fitte to vnderstand euerie part of Gods will, when wee bee in euerie part *new borne* againe.

Furthermore this point discovereth and descrieth a grosse error in Poperie, concerning the works of nature which are wroght and effected by the single vertue and power of our owne free will without the finger and grace of God. For whereas the Papistes acquit many of them, and cleare them from sinne, as if an vnregenerate man, by the strength and abilitie of his owne will, as it were mounted vpon his owne wings, were able to aspire to the accomplishment of holie desires: wee see that the Apostle in this place maketh no other account of the vnregenerate, than of dead men: and therefore that they must be quickned and *new borne* againe, before they can practise or performe any vitall action in the life of G. O. D.

Eph. 4. 14.

Christ is resembled to a *vine*, and we to the *braunches*: For that all the iuice and sappe whereby the *braunches* spring and liue, is
sucth

fueth and ariseth from the roote of the vine :
 so all the grace & goodnes that is in vs, drop-
 peth and distilleth from the riches of the
 person of Iesus Christ. Before God blessed
Sara, shee was barren, and childlesse : so vn-
 till God blesse our hearts, they bee wicked,
 and fruitlesse : And therefore as an yncleane
 fountaine cannot send forth sweete water,
 nor a bad tree bring forth good fruite : no
 more can the corrupt and wicked heart of
 the vnregenerate, bud and bring forth any
 good and vertuous actions. Thus much of
 our condition and preparation, whereby we
 haue learned with how holy, and with howe
 sanctified affections, we ought to repaire to
 the hearing of the worde. Now followeth
 our duction and affection when wee are *new*
borne.

As new borne babes desire. Wee must not
 be children in wauering and inconstancie,
 because the Apostle saith, that God hath
 furnished his Church with pastors and tea-
 chers, *That wee bee no more children wauering* Mat. 12. 44
and carried about with euery wind of doctrine,
 reeling from faith to faith, from religion to
 religion, like a drunken man from wall to
 wall. Nor wee must not bee children in
 vnderstanding and knowledge, because
 the same Apostle saith, *Brethren bee not*
children in vnderstanding, but concerning 1. Cor. 14.

Mat. 7. 6.

maliciousnes be children, but in understanding be of a ripe age. But we must bee children in an ardent and burning affection, in thirsting and longing for the word of God. Blessed are they which hunger and thirst after righteousness, for they shall be filled, because God fillles the hungrie with good thinges, but the rich and the wealthie he dismisseth emptie. The kingdome of God suffereth violence, because none can enter at the narrowe gate, but such as strive, and throng, and thrust to enter. And therefore as when the dam feedes her yoong, euerie birde gapeth, and strugleth, and stretcheth out the necke to receiue the foode: So when we come to heare, euerie man must reach, & stretch out his heart to receiue the word. For then indeed the worde worketh most effectually in vs, when our hearts before are kindled and inflamed with desire of it, like wax which receiueth any stampe after it is heated. The *Shunamites* child which was raised by *Elisha*, so soone as his flesh beganne to wax warme, needes, and opened his eyes, and reuiued againe: So when we wax warme in the spirit, and conceiue a desire and a thirst of the worde of God, it is an vndoubted token that we are borne againe, that there is breath and a soule within vs, and wee are not vtterly dead in the life of grace. As contrariwise, they which haue not a sharpe and hungry

gry appetite to bee fedde and satisfied with
the milke of the worde, are but dead carkasses,
 and skinnies full of rotten bones; so that this
 Cittie which should bee the glorie of the
 kingdome, may well bee tearmed *Golgotha*,
The place of dead mens skulles, in regard there
 are so many thousand soules deade in sinne,
 dead in *desire*, who haue no thirst and hunger
 for *the worde* of God. If they haue a bare rea-
 ding Minister, as children haue a puppet to
 play with, they thinke themselues in a happy
 state; as if *Elishaes* staffe could raise the dead
 child without *Elisha*, and the worde giue life
 without a preacher. It may be, they can bee
 content with *Micah*, to accept a Leuite if
 they light vpon him: But who will sende to
Hierusalem the schoole of the Prophets, as
Saul sent to *Bethlehem* to fetch *David* for his
 comfort, I thinke you know my meaning. I
 would not wish you wait till preachers offer
 themselues to instruct you, but to sende to
 the schooles of learning, to prouide godly &
 able men, who may minister the word in due
 season. *Balake*, because hee longed for *Bala-*
am, went to the vtmost coast of the countrie
 to meet him. The father, because hee longed
 for his prodigall sonne, ranne to kisse him a
 great way off. *David* because he longed for
 the Arke, went & brought it vp from *Kiria-*
thaim. So then in deed we desire the word of
 God,

God, when we will not stay till it come vnto vs, but we will preuent it, and goe to the vtmost borders of our country to fetch it home vnto vs. VVe must *desire the milke of the word*, and we must *desire it as babes*, that is, in three respects.

First they say children so soone as they are borne into the worlde, presently crie out for the mothers dugges: so must we so soone as wee feelee the grace of God to haue renewed vs, while we are yet hot from the womb, hunger & thirst for *the milke of the worde*. If the mother should defer to giue her child suck, were it able to liue a moneth, or a weeke, or a day? No more is our faith able to sustain and support it selfe, vnlesse it be presently nourished with the food of life. Christ so soone as he had raised vp *Lairus* daughter, commanded her meate, as if it were in vaine for vs to be quickened by the finger of his power, vnles we be fed by the *word* of his grace: and therefore *Eden* was watered so soon as it was planted, to shewe that we must be strengthened so soone as wee are instructed: so that it is a great fault among vs, when God hath quickened vs with his spirit, and wee perceiue his graces to budde and to blossome in vs, that wee presently prouide not moisture to nourish and to preserue them. VVe count it a miracle that *Elias* liued fortie dayes without
foode:

Mat. 9. 43.

Gen. 2. 6.

foode : and yet we after many yeares of famine still poste off the feeding of our soules. VVe thinke it alwaies too soone to beginne, though we begin then when we are ready to end, as the rich man, who then went in hande to enlarge his barnes, when hee was euen at deaths doore, to resigne his life. As Christ Mar. 7. 23. was then sent for to heale the rulers daughter, when she was readie to depart : so manie neuer desire the preachers companie til they be readie to die. They say that the time is not yet come that the Lordes house should bee built : not yet time to sanctifie their soules for God, not yet time to prouide for *the milk of the worde*. And thus we post off from day to day, from yeare to yeare, till we be arrested by death : As the bad Lawyer driues off his clyent from terme to terme, till the sute be lost. *Lot* was so long loytering and trifeling in *Sedome*, that the Angell was faine to plucke him out with violence : and certainly vnlesse the Lorde by the good meanes of his prouidence should plucke vs out of ignorance and darkenes wherein wee vse such trifling, and plunging, and delaying, that scarce one of a thousand would bee saued.

VVherefore (beloued in Christ) if *Paule* haue planted you in the true fayth, desire also an *Apollo* to water you : If the foun-

Food for new borne babes.

foundation be laide by a maister builder: seek out a skilfull workeman, who may rooffe it also: if ye haue receiued one grace, speedily desire the preaching of *the word*, that it may increase and grow vp by dressing and manuring, vnto a double grace: for euen the best gifts will wither and decay in you, vnlesse they be presently watered with *the word*.

Againe we knowe, that children are so greedily carried with a desire of the foode, that when hunger assailes them, they neither regard leysure, nor necessitie, nor willingnes of the mothers, but all excuses & busines set apart, so soone as they crie for it, they must bee fedde: Euen so wee must not thinke it enough to desire *the word*, but wee must bee earnest, and feruent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other answered that he was in bed; which seemed a reasonable answer and yet it would not serue: So we haue long called (my brethren) and wee haue a great while craued the bread of life, thogh it may seeme a reasonable answer, that they cannot giue it vs without impouerishing themselves and their children, who are fat and enriched with the Ministers maintenance: yet we ought not to bee daunted and discouraged so, but to continue asking still, as *Peter*

conti-

continued knocking til the doore was opened. For as *Iehu* was knowne by his furious marching; so you may know a faithfull and true Christian, by his zealous perfecting of holy purposes. The mother doth not alwaies feed her childe for loue, but many times to keep it still and quiet, is constrained to leaue all, and giue it sucke: So if our mother neither reuerenced God, nor feared men, yet if we would be earnest and importunate with her, if wee would continually crie and call for it, as *babes* doe for the *milke*, shee would feed vs at last, if not of loue, yet at least to be eased of vs. It is an old saying, that he which asketh faintly, teacheth vs to denie him: If we wil teachmen to graunt vs, we must aske it with courage and constancie. And therefore as *Iacob* wrestled with the Angell and said, *I will not let thee goe untill thou blesse me:* so must our requests wrestle with the Governours of our land, & say I will not let you rest vntil you heare me.

This doctrine enditeth and conuinceth a great number of vs, who though wee haue a desire to the word, yet wee are so chill and so colde, and so loose in it, that in euerie crosse euent, we stand stone still. If it be but a straw it is a blocke in our way, because as *Jeremie* speaketh, *We haue no courage for the truth vpon earth:* wee haue some loue to the truth,

but

Jer. 9.3

Food for new borne babes.

but wee haue no courage to labour and ad-
venture for it, as a merchant that wold glad-
ly gaine, but dares not venture the seas for
feare of drowning. If the people bee some-
what backward, or a preacher cannot bee
procured at the first dash, while the fitte is
fresh vpon vs, we take our discharge, and cast
off the care for euer after. The slouthfull
man saies, *There is a Lyon in the way*: And
so wee discourage our selues in seeking good
thinges, because there is paines in the way.
But if we *desire the word*, as babes doe milke,
we must neuer rest to *desire it*, vntill we haue
it.

Lastly, we know, children are continual-
ly crauing foode; a little pause, and then to
the brest againe: and therefore we must not
bee gorged and glutted with once seruing,
but continually desire it: We must be of *E-*
lias diet, bread and flesh in the morning, and
at euening too; So morning and euening
our soules must bee fedde. The Apostle
Coll. 3.:6 exhorteth, *Let the worde of God dwell in you*,
because it must not take vp a nights lodging
and so bee gone, but it must bee a continuall
residence and abode in our heartes. Though
the ground bee good, yet it must haue the
former and the latter raine to make it fertile,
and yet many of vs thinke to growe greene
with one shower, and to goe vnto heauen
with

with one sermon. It is reported of the faithful, that they continued daily in the temple, as if a Sabbath dayes exercise would not serue the turne, vnlesse wee had some ordinarie repast in the worke daies also: and therefore as the lampe burned continually in the temple without quenching: So the worde must continually sound in our eares without intermission. Thus you see (beloued) that if you will *desire the milke of the word as new borne babes*, you must *desire* it presently without delay, importunately without fainting, and continually without loathing, and being satisfied with it. Act. 2. 62

Now wee come to the matter and obiect which we must desire; namely, our food and nourishment in Christ, which is heere called *the milke of the word*. To this our Sauiour recalleth vs from all our dainties, Labor not for the meate that perisheth, but for the meate which endureth to eternall life. For *the word* is euermlasting food and immortall seede, because it makes vs immortall, and to last for euer. VVe desire wealth honour and pomp, and pleasure, and euerie thing, saue *the milke of the word* which wee should desire, like Adam who had all trees, and yet liked none but the forbidden tree. There is a *desire of the word*, but it is a tare to choke the good corne; Ioh. 6. 27.
1. Pet. 4. 23.
There Mat. 13. 22
1. Tim. 6.

Food for new borne babes.

Iam. 4. 1. There is a desire of money, but it is the roote
3. Iohn. 9. of all euill; There is a desire of the flesh, but it
Luk. 9. 54. fighteth and wageth warre against the spirit;
Ioh. 12. 45. There is a desire of preheminance, but it is
swelling and ambitious; There is a desire of
reuenge, but it ariseth from a rash and carnal
spirit; There is a desire of praise, but it is cur-
sed and pharisaicall; the blessed and holy de-
fire is, *to desire the milke of the word.* When *Io-*
nathan saw the hony dropping, he must needs
be licking: so when yee see the *milke* of the
Gospell, ye must desire to be sucking. Of all
Psa. 19. 10 the blessings of *Canaan* this was the chiefest,
that it flowed with milke and honie; and this
incouraged the Israelites to trauell to it, in
the desert to possesse it. The *worde* is a land
flowing with better milke and honie, and we
must not thinke any paine or toile too much
to attaine it. God hath many names in Scrip-
ture to make vs conceiue more honorably of
him: so hath the *word* many titles to make it
more amiable, It is called *a lanterne* to direct
vs, *a medicine* to heale vs, *a guide* to conduct
vs, *a bit* to restraine vs, *a sword* to defende vs,
water to wash vs, *fire* to inflame vs, *salte* to
season vs, *milke* to nourish vs, *wine* to reioyce
vs, *raine* to refresh vs, *a treasure* to enrich vs,
and *the keie* to open and vnlocke heauen
gates vnto vs. Thus the *word* is named in all
things, that we should onely *desire* it in stead
of

of all things. And surely therefore *the worde* is in so small request among vs, because wee know not what blessings it bringeth with it. It is the worde of saluation, because it sa- ueth the soule from pynning, as the corne which *Ioseph* sent, did *Iacobs* house from fa- mine. So that as *Elisha* said of *Jordan*, wash & be cleansed; so may wee saie of *the worde*: Heare it and be saued. It is called *the worde of life*, because it reuiueth the spirite, as *Eli- shas* bones reuiued the *Israelites*. It is called *the worde of recanciliation*, because it is like a golden chaine to linke God and vs toge- ther. And in regarde hereof, it is called a *iewell of inestimable price*, as if all the treasure in *Egypt* were not wealthie enough to buy it. And therefore, as *David* longed for the well of *Bethlehem*; so much wee long and languish for *the milke of the worde*.

Mat. 13. 16

The *worde* is resembled to *milke* in three respectes. First, because it is the onely foode of the faithfull, as milke is the onely and proper foode of babes. Secondly, be- cause it is not harde and intricate, but plaine and easie to be conceiued, as milke is easie to be digested. Thirdly, because it is sweete and cōfortable to the soule, as milke is sweet and pleasant in taste.

For the first point, the Lorde chargeth the *Israelites*, to do what soeuer he had comman- ded; Deu. 11. 32

X

ded;

ded, and not to add or diminish any thing. And
Joshua, Iosiah, Ezra, and the rest, when they
would renew the Lords couenaunt with the
people, read nothing but the lawe, to shewe
that it was the only rule & square of all their
duetie: and therefore *Esay* recalleth vs to the
lawe and to the testimonie &c. and *Christe*
Ioh. 5. 39. sends vs to search the Scripture, because by
them we haue eternall life: and therefore the
Popish church, (which not content with the
milke of the Gospell) hath broached manye
heathen traditions, & vnwritten trash; doeth
not feede, but choake & poison her children
with them, and depriue the Lordes people of
this food of life, and like cursed *Philistines*
stop vp the welles of water which other
haue digged: what do they else but starue
and famish so manie Nations: for well may
their hedge priestes like drie Nurses delight
and desport the children for a season; but
when hunger bites; when the distressed con-
science would be fed and comforted, then
they are not able to affoord them the verie
crummes from *Christes* table, & therefore we
must needs account the estate of those con-
gregations to be full of dread & horror which
haue not this *milke of the word* to feede their
soules, which want a good stewarde to giue
them their meate in due season; which like
the *Egyptians* lye crawling in the darke,
when

when other churches enioy most comfortable light. *Iacob* forooke the blessed lande of *Canaan* when it had no bread, & can wee be enamored of those assemblies where there is no soules food? If ye did consider (my beloved) that ye cannot be nourished vnto eternal life, but by *the milke of the word*; ye would rather desire your bodies might be without soules than your churches without preachers. I tremble to thinke how oft you haue heard this, & yet how little you haue performed it. For the second point, that the doctrine of the Gospel is plain, appeareth. when the wise man saith, *All the wordes of his mouth are plaine & easie to him that will understand. The testimonie of the Lord is sure & giueth light to the simple. If our Gospel be hid* (saith the Apostle) *it is hid vnto them that perish*: for as the Sunne which was made to lighten all things, is most light; so *the word* which was made to cleare all things, is most cleare: so that if there be no communion betweene light and darknes, & *the word of God be a lanterne vnto our feete, & a light vnto our pathes*; then it is euident that the word hath no darknes in it. If we see not all things, the fault is not in the light, but in the eye; as *Agar* could not see the water which yet was before her, & therefore our aduersaries falsly charge the Scriptures of exceeding hardnes and intricatenes.

Pro. 8. 9.
Psa. 19. 7.
2. Cor. 4. 3

Psa. 119. 35

Food for newe borne babes.

Num. 13.

When the spies vvere returned from *Canaan*, they could not saye, but that it vvas a good lande; but they said it was hard to come by: So the Papistes must needes confesse, that the Scripture is a good *worde*, and yet to disswade the Lordes people from a serious and diligent search of it; they bring vp a slander and saye; it hath manye obscurities and by-pathes. But as *Elisha* sawe the horses & fierie chariots which his enimies coulde not see: So (beloued) if yee come with a faithfull and a holy heart to *the worde* and to the Scripture, yee shall see that plainenesse and easinesse in the doctrine vvhich our aduersaries cannot see. For the thirde point, that the Gospell is the onely comfort and consolation of a faithfull soule; The Prophet *Ieremie* saith, *Thy wordes were found by mee, and I did eate them, and thy worde was vnto mee the ioy and reioycing of my heart. Thy testimonies haue I taken for an heritage for euer: for they are the ioy of my heart.* As a man will bee glad to be hyred to anoble man: so *Dauid* when hee had gotten *the milke of the worde*, reioyced as much as if hee had beene hyred vnto God: and therefore, in all the storie of the Acts, vve see ioy & comfort to haue folloved *the worde*, as *Elisha* followed *Elias*, & vvould not leaue him. So the vvise men reioyced exceedingly when they sawe the star
which

Ier. 15. 16.

Psa. 119.
111.

which shoulde lead them to Christ; so yee haue matter of great ioy & comfort, when ye heare *the word* preached vvhich shall carrie you to heauen, like the chariots vvhich conueyed *Iacob* into *Egypt*. There be manye *Micols* in this land vvhich haue mocked king *Dauid* for dauncing before the Arke. There are manie vvhich terme vs headie & foolish men, because vve come & throng & presse thus to a sermō: But as Christ said, *Father forgive them, they know not what they do;* So God forgive them, they know not vvhath they say: for if they did but feele the calme of conscience, the ioy of heart, the consolation of spirit, & the exceeding and euerlasting comforts in God, vvhich the faithfull possesse and enioy by hearing *the word*, they vvhould account vs not only fooles, but starke mad, if all the pleasures, or profites, or daungers of the vvhorld should vvithdrawe or vvith-hold vs from it. So much for our food; now vve come to the qualitie of our food.

It must be *sincere*. *Sincere* both in his fauor, & also in effect & operation: for, as in nourishing our bodie, naturally, our bloud cannot be good if our diet be vnholosome: so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our workes can be good, vnlesse *the milke* be wholesome vvhereupon vve feede, & therefore, as our Sa-

Food for newe borne babes.

Mat. 4. 24. Our bids vs take heede what we beare: so the Apostles to the like effect, giues a caueat to take heede vpon what we feede; for there is a pure & fresh doctrine, in *Ier. 1. 7.* and there is a sower & leauened doctrin in *Mat. 16. 6.* There is a newe wine of the Gospel in *Mat. 9. 17.* and there is mixed wine in the cup of Fornicators in *Reu. 17. 4.* There are wholesome wordes in *2. Tim. 1. 13.* and there are corrupt and unwholsome wordes, *Ephes. 4. 29.* There is a doctrine of God, *Iohn. 7. 16.* and there is a doctrine of diuels. *1. Tim. 4. 1.* There is an edifying & a building worde, and there is a fretting and a cankered worde, *2. Tim. 2. 17.* As the Prophets children cryed out death in the pot; so some places may say, death in our foode: and hereof it is, that we are so often forwarned in Scripture to beware of the leauen of the Scribes and Pharisees; to take heede of the Prophets which come to vs in sheepes clothing: to beware that no man seduce vs through Philosophie: to trie the spirites whether they be of God or no; as we must taste our foode before wee digest it: to trie our gold before wee treasure it: Christe tasted the vinegre but would not drinke; so when we tast false doctrine we must reiect it. There are many greedie of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of *Ashdod*, & not the language of *Canaan*: they run

to heare, but to heare fables & vntruthes. *Nimrod* was as painful in building of *Babel*, as *Salomon* in rearing the holy tēple. *Michah* intertained a *Leuit*, & consecrated his filuer but to an idolatrous worship. The *Israelites* melted their eare rings, but to erect a calfe. *Iezabell* fed a gret rout of trencher chapleins, but to honor *Baal*. Many desire to haue *milk*, but they wil haue it from dragons poisoned; & therefore we are here warned to *desire the sincere milke, &c.* For the Lord will not haue the wine of his word to be mingled and mased with the water of humane inuentions. *He that hath my word, let him speak faithfully,* Jer. 23. 28. what is the chaffe to the wheat? God would not haue one field sowed with two kindes of graine; to shewe vs that hee would not haue one heart filled with two kindes of doctrine. *Dagon* could not stand with the Lords Arke; no more can Christs trueth hold any fellowship with the word of error: and therefore as the ministers must beware that they make not merchandize of the word of God, so must the people also, that they drink not any *milk* but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as yee see the diuel more subtilly to assault you, & vnder the cloake of zeal & reformation, to bring into the Lordes sanctuarie most wicked prophanation.

As

Food for newe borne babes.

As a man vwill be more vvarie to trie euerie piece of gold, vwhen he sees many counterfet & Flemish Angels to flye abroad: so vwhen yee see manie sortes of doctrine, cravling daily like Locustes out of the bottomles pit, yee must be more diligent to taste and trye vvhich is sound & sincere. It follovveth:

That ye may grow by it. Here is the end of our hearing, that vve may growe in grace, and increase in the faith of *righteousnes*: for the faithful are called *the trees of righteousnes*, because they must be alvvaies springing: *living stones*, because they must growe in the building: *good servants*, vvhich must trade and traffique the Lords tallents to increase: *fruitfull branches* vvhich must be purged & primed by the hand of the heauenly husbandman. *Isaac* must not alwaies hang on *Saraes* brest, but must be weaned: so wee must not alwaies be children, but grow vp & increase & profit more & more. As the starre neuer ceased till it came ouer Christ; so wee must neuer rest walking till wee come to God.

If we haue *faith*, we must *proceede from faith to faith*: if we haue *loue*, we must *increase and abide in loue*: if we haue *zeale* we must *endeavour to be consumed with zeale*: if wee be *liberal* to the distressed saints of God, wee must *double our liberalitie* as *Elkana* gaue *Annah* a double portion.

Esa. 61. 3.

1. Pet. 2. 3.

Mat. 25. 16

Ioh. 15. 2.

Ioh. 1. 17.

1. Thes. 3.

12.

Ioh. 2. 17.

If we read the Scriptures, wee must goe on and continue in praier: if we giue almes, wee must step on one foote further, and giue them with cheerefulnes: and thus as the Eagle continually soareth till shee come to the highest: so must we still increase till wee come to perfection. *Let vs be led forward vnto perfection;* as if a faithfull man were like a ship vnder saile, neuer anchoring till he arriue at heauen. The greater is our sinne which heare and heare, but are neuer the more reformed for our hearing, like *Pharaohs* ilfauoured kine which deuoured the fat kine, but remained as ilfauoured as they were before; so manie of vs, when wee haue lugged the breast almost drie, after twentie or thirty yeres feeding, are as skregged and leane as we were before. No man almost among vs is more zealous, no man more faithful, no man more constant for the truth, no man more feruent in religion, no man more sanctified, no man more diligent in practising, nor lesse vitious now, then he was one hundred sermons agoe, as if wee were night-blacke-rauens, which cannot be washed with al the sope of the Gospel. Though wee haue long heard and still desire to heare, yet we doo not grow by our hearing, wee are yerie dwarfes in Christ scant able to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like *Zacheus*.

so

1. Tim 4.

13.

Iohn 12.12.

Heb. 6.1.

2. Cor. 9.7.

Food for new borne babes.

so little that we cannot see Christ. This is an vndoubted euidence that we haue not fleshlie but stonie hearts, which though they bee washed, yet they cannot be watred with the sweete showers of the Gospel: For is there not in euerie tauerne, and in euerie shop, and in euerie house, and in euerie hall, as much couetousnes, as much bribery, as much cosening, as much wantonnes, as much maliciousnes after this long shine of the word as there was before? Are wee not nowe as slothfull in Gods seruice, as dissolute in the practise of Christian dueties, as dishonest in our dealing betweene man and man, as proud in our attire, as light in our behauiour, as hypocritical abroad, as sinnefull at home as wee were before? And what is the reason hereof, but that we come to the fountain rather to draw, than to drinke: rather to heare, than to bee bettered, and sanctified, and increased by our hearing? One sort heareth not at all, like *Eutichus* which was sleeping when *Paul* was preaching: another sort forgets all as *Nebuchadnezar* did his dreame: the most sort remembers all, but will make no practise of it, as a Carpenter which shoulde square all by rule, and sticks it at his backe, and workes all by aime. But assuredly (my beloued) it were better you neuer heard, then thus in despite of God to abuse your hearing. *If I had not*

spoken

Act. 20. 9.

spoken vnto them (saith Christ) they shoulde Ioh. 15. 22.
haue had no sinne, but now haue they no cloke for
their sinne. What cloke can yee haue when
God offereth grace, and ye will fullie refuse it?
As meat, the more a man receiueth, the more
it distempereth, if it bee not digested; so the
more yee learne, and the more yee heare, the
greater is your sin if ye grow not by it, if the
seruaunt which hid his talent in a napkin was
so handled, what shalbe done to them which
suffer their talent to perish? And therefore
euerie man must beware how he heareth, euerie
man must take heed that hee receiue not the
grace of God in vaine, that he desire the milke of
the word, to bee bettered and increased by it.
Wherefore whosoever thou be that heareth
this, and will heare other; search thy consci-
ence, whether thou be growne in any vertue
since thou heardest the last Sermon: consider
what sinne thou haddest the last Sabbath,
which thou hast not this Sabbath? If thou
find no change, then the worde hath not had
his working in thee: thou art not increased
by the food which thou receiuedst. Will not
a man bee angrie to set his childe to schoole,
and finde him alwaies at his A, B, C. or the
first principles of sanctification? So will God
be displeased, if wee be negligent and slacke
and neuer take out his lessons, but stand at a
stay.

Food for new borne babes.

I know manie of you will giue me the hearing of this, as you haue done manie of my brethren here tofore: but as the worm stroke *Jonahs* guord, and it died in the morning: so by the next morning a greedie worme of couetousnes, or the like sinne will haue perished all. If it doo so, know the Iudge standeth before the dore readie euerie houre to summon you by death, to make your appearance at the barre of iustice, and to giue vp your account for euerie talent, yea, for euerie lesson that ye haue learned and left vnpractised.

As for you, (if anie of you) walke in duetiful obedience to the word, I beseech you in the feare of God, and in the bowels and loue of Iesus Christ, that yee will abound and increase yet more and more, and contend by all meanes to put in practise and exercise those things that yee heare, that so at length when yee bee ripe for the siccle, and the great daie of haruest bee come, yee may bee gathered as good corne into the Lords garner, and be inuested in the holie heauens with that blessed kingdome which God hath provided for them that serue and feare him.

Amen.

FINIS.

The



The banquet of Iobs children.

Iob. i. 4. 5. verses.

And his sonnes went and banquetted in their houses euerie one his daie: and sent and called their three sisters to eat and drinke with them.

5 And when the daies of their banqueting were gone about, Iob sent and sanctified them, and rose vp earlie in the morning and offered burnt offeringes, according to the number of them all. For Iob thought, it maie bee that my sonnes haue sinned and blasphemed God in their hearts. Thus did Iob euerie daie.



T His booke is a storie of patient *Iob* to shew how God can deal with all, and how they shoulde receiue all thinges at his hande, seeing the most innocent man in the world, when God should trie him, was brought so low, that the Diuel had power to laie vpon him what torment he would, death onelie excepted, and yet he stood to it with
rich

The banquet of Iobs children.

such constancie, that he saith, *though the Lord kill mee yet will I trust in him*, the thirteenth Chapter of *Iob*, and fifteenth verse. Such power was giuen vnto his faith, and loue, and patience, that they ouercame the Diuell, which saide that if hee might haue leaue to plague him; hee would *make him blaspheme God to his face*, verse, 11. Therefore God would haue this victorie to be recorded for all such as are sicke, or sore, or needie, or oppressed, that whatsoeuer paine we suffer, we may remember that *Iobs* paine was sharper than this, and yet it coule not make him so impatient: but when like a man hee was offended with his torments; like an holie man he was more offended with himselfe, and angrie with his anger. Therefore at last God returned to him, and remooued his troubles and made his end more honourable than his beginning, as if he should say, *Thus it shall be done to the man which is not offended with my chastisements*. Nowe to our purpose, in the first verse of this Chapter, the holie Ghost sheweth what a good man *Iob* was, saying, *that hee was an upright and iust man, one that feared God and eschewed euill*. In the seconde verse, hee sheweth what store of children *Iob* had: saying, *hee had seauen sonnes and three daughters*. In the third verse hee sheweth what store of riches *Iob* had: saying, *his substance*

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stance was seauen thousand sheepe, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c. In the fourth verse hee returneth againe to his children, shewing how they were occupied, before the wind came and blewe the house vpon their heads, saying, his sonnes went and banquetted in their houses euerie one his daie, and called their three sisters to eat and drinke with them. In the fift verse hee commeth againe to Iob, and shewes a prooffe of his vertues, which hee commended him for before, saying, that when his sonnes had banquetted, he sent for them, and sanctified them, and rose vpearlie, &c.

So if ye aske what his sonnes did, the holie Ghost saith, that they banquetted. If yee aske where, he saith, in their owne houses. If ye aske when, he saith, euerie one kept his daie. If yee aske who were the guesies, hee saith that one inuited another, and the other inuited him againe, and they called their sisters to them and so they made merrie together. If yee aske what father Iob did, the storie saith, that after euerie feast, first he sent for his sonnes, and then he sanctified them, and then hee sacrificed for them: the reason is added because Iob thought, It maie be that my sonnes haue sinned and blasphemed God in their hearts, his zeale in this action is declared by three circumstances.

First,

The banquet of Iobs sonnes.

First, that hee rose up earlie in the morning.
Secondlie, that he offered so manie sacrifices as
he had sonnes. Thirdlie, that he perfourmed this
offering euerie daie while their feast lasted. Of
euerie circumstance a litle, because some had
rather heare manie thinges then learne one.
First heere is to bee noted that amongst the
blessinges of *Iob*, his children are reckoned
first, so soone as the holie Ghoste was past
his spirituall blessings which hee mentioneth
in the first verse of all, before all his other
blessinges, landes and houses, and goods, and
cattel, and friends, and seruants, hee speakes
of his children, as the chiefeest treasure which
Iob had next vnto his vertues; although hee
was counted the greatest man for riches and
cattels and all thinges else in all the east parts,
3. verse. Therefore the Diuel when hee had
taken away all his other riches, tooke away
his children last of all, trying him as it were by
degrees, as if hee should saie I haue a greater
plague for him yet, if the loosing of his goods
and stealing of his cattel and burning of his
houses and slaying of his seruants will not
moue him, yet I know what will rowse him:
when his children are all feasting together I
will raise a mightie wind, and blowe downe the
house vpon their heads, and kill euerie sonne and
daughter which he hath at a clap. Indeede this
newes frightened him foreest, as appeareth in
the

the 20. ver. his patience was so great, that when they brought him worde of his oxen, and camels, and asses, and sheepe, hee neuer shrinked, we do not reade that he made any answer, as though hee cared for them, but when hee heard that his deare children, seuen sonnes, and three daughters, after he had brought them vp to ripe yeares, were slaine al at once, then the storie saith, that he rose vp from his seate, and rent his garments, & shamed his head, and fell downe to the grounde and cryed; *Naked came I out of my mothers wombe, and naked shall I returne again.* So euen the Deuill knoweth what a man loueth, & what a blessing it is to haue children, therefore when God commaunded the man and the woman to increase and multiplie, it is saide before, *that God blessed them. Gen. 1. 28.* which was the first blessing that was giuen to man, which is called *a blessing, The blessing of children.* Againe, when God spake the same words to *Noah* and his sons, it is saide before, that God blessed *Noah* & his sonnes. *Gen. 9. 4.* so childre came stil vnder the name of blessing. Thus God himself sheweth that children are his gifts to make you thankful for them, and careful of them as *Iob* was. And therefore some men haue more riches, and some lesse, and some none, because it is *the blessing of God* (as *Salomon* saith) *which maketh rich. Pro. 10. 22.* so some men haue many children, & some few, & some none, because it is *the blessing of God.* as *Dauid* saith, *which sendeth children. Psal. 128,*

The banquet of Iob's children.

But this is the difference betweene temporall blessings and spirituall blessings: that spirituall blessings are simply good, and therefore doe all men good that enioy them; as faith, and loue, & patience can neuer hurte a man, but better him, and temporall blessings are as he which hath the, to a good man riches are good, honours are good, health is good libertie is good, because hee doth good with them; but to an euill man they are euill, because they make him worse, and he doth euill with them: as *Ieroboam* had not done so much hurt, if he had not beene in such honour. Therefore we pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, *If it bee Gods will*: As Christ prayed for the remouing of his crosse, because wee knowe not whether they be good or euill, whether they will make vs better or worse, or whether wee shall doe good with them, or hurt. Thus when *Iob* had his cattell, and his houses, and his friendes, and his seruantes, and his children about him, hee was like the man of whom *David* speakes, *The righteous man shall flourish like a palme tree, Psal. 91. 13.* Therefore the deuill said, that *God had made an hedge about Iob. ver. 10.* As an hedge goeth round about a garden: so Gods blessings went round about *Iob*, according to that *Psa. 33. 10. Him which trusteth in the Lord, mercie shall imbrace on euerie side.*

Thus *Iob* was endowed with children, but how his children were affected wee cannot define so well

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well as of their father, because the holy Ghost saith nothing of them, but that they *banqueted*, which doth sound as though hee noted a disparagement betweene *Iob* and his sons, as there was betweene *Ely* and his sonnes: For oftentimes a godly father hath vntoward children, which make him watch, and fast, and pray, and weepe when they little thinke, while they themselues ruffle, and sweare, and banquet, and game, till pouertie fall on their purses, as the house fell vpon their heades: so it seemes that *Iobs* sonnes were secure vpon their fathers holines, as many are vpon their fathers husbandry, which thinke *the old man hath enough for vs, wee neede not care to get or saue*: so they might thinke, *Our father sacrificeth for vs, wee maye feast and bee merrie*, his deuotion will serue for vs: he is an olde man, let him pray & God will heare him. One *Lot* is enough in an house: But if *Iob* had bred vp his sonnes so, God would not haue commended him, but rebuked him, as he did *El*. Therefore this is not spoken against *Iobs* sonnes, that they *banqueted*, as it is spoken against the Israelites, that they *sate them downe to eate, and rose vp to play*. For first it is not like that hee which was so commended of God, that he said, *No man was like him vpon the earth*, ver. 8, would not teach his children in their youth, as he prayed for them after. Againe, if they had beene Epicures, and Libertines, & Beaslers, God would not haue heard his prayer for them, no

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more than hee would heare *Samuels* prayer, for *Saule*. Againe, if they had despised that God which their father worshipped, hee would neuer haue said as he saith, *It may bee that my sonnes haue blasphemed God*, as though some fault might scape them by ignorance, or rashnes; but hee would haue said, My sonnes are blasphemers, and therefore I must punish them. For that which the law said against blasphemers after, that *Iob* vnderstoode by the lawe of conscience written in his heart, as *Paul* saith, *Rom. 2. 15*. Again, if they had vsed their feastes for their lustes, like them which say, *Let vs eate and drinke for to morrowe we shall die*, it had beene vaine for *Iob* to speake to them of sanctification, for they would not haue sanctified themselves at his bidding. But it is saide, that before *Iob* offered sacrifice for them, they were sanctified, that is, they considered the faults which they had committed, and repented for them, and reconciled themselves, and then *Iob* sacrificed for them. Againe, if their feasts had beene surfetings, and disorders, like our wakes & reuels, *Iob* should haue forbidden their feastes, and not praied God to pardon their sinnes which they committed in feasting, and suffer them to sinne still, for that were to mocke God, as though hee desired not pardon for their sinnes past, but rather leaue for them to sinne still. Lastly, wee do not see by any circumstance of the storie, that they abused their feastes eyther in suspected houses, or prophane compa-

company, or corrupt speeches, or impure gestures, or wanton dauncings, or vnlawfull daliances, or vaine superfluities, but that our feasts might be allowed, if they were like vnto theirs. For first *they did feast in their owne houses*, they did not run to ordinaries or ale-houses, or tauernes, as they which seeke for the strongest wine, or hunt after newes, or worse purposes, but like good neighbours they inuited one another home, and kept their hospitalitie in their own houses, as our Gentlemen should doe that lie about London, which are a kind of *non-residents*, from their poore neighbours. Secondly, they did not feast euerie day, like the rich glutton in *Luke 16*. euerie one kept his day in the yeere when their feasting came: so it is not ment, that the sonnes did nothing but feast, and the father nothing but pray, but as the feasts of the Iewes, came at certaine times of the yeere, to celebrate some blessing of God, so they obserued their feasting times, to celebrate their good willes one to another. Lastly, they did not ioyne them selues with ruffins, and swearers, and tiplers, as al are wont to meete together at a feast, nether did they inuite the rich to their tables, as *Iames* saith, which are feasts of flatterie. But they were all of one kinne, and one heart, brethren and sisters, like the disciples which sate downe together.

All this doth shewe that their meetings tended to nourish amitie, and that they had respect to the

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continuance of their peace, and encrease of their loue one towardes another, which was the first cause that feastes were instituted in the primitiue Church, and therefore called the feast of charity, onely that friends and kinsmen and neighbours might meet one with another to receiue the blessings of God, and reioice together like *Ioseph* and his brethren, least Christian familiaritie shoulde weare out of vse, and be forgotten.

For ye may see in *Ecclesiastes* 2. 24. and 3. 12. and 5. 17. where *Salomon* speaketh of the ioy, and pleasure, and delight which we may take in Gods creatures. And againe, in the *Psal.* 104. 15. where *Dauid* saith, that as bread was made to strengthe, so wine was made to comfort the hart, that God would not only haue vs fed, but of his exceeding goodnes, he would haue vs cheered, and comforted beside, as he sheweth by this abundance of his creatures, in that hee hath ordained so manye things moe then we neede. Why did God create moe things then we need? but to shew that he alloweth vs needfull & comfortable things, for all good thinges which were not created for neede: were created for delight. Therefore euē the scriptures haue commended solenne feasts in *Le.* 10. *Nom.* 29. *Exod.* 23. where ye may read of sundrye feasts comanded by God himself, as the feastes of gathering fruits, the feasts of trumpets, the feastes of tabernacles, the feasts of new moons, the feasts of reconciliatiō, the feast of dedicatiō of the temples,

ples, &c. Beside it is said, that *Abraham* made a great feaste the same day that *Isaac* was weaned. *Gen. 21. 8.* So it is said of *Sampson*, that he made a feast when he was married. *Jud. 14. 10.* and at a feast in *Canaan*, *Christ* shewed the first miracle that ever he wrought, turning water into wine. *Iohn 2.* If feasts had bin vnlawfull, *Christ* would not haue bin there: therefore the wiseman saith, there is a time to laugh, as wel as hee saith there is a time to weepe, *Eccles. 3. 4.* when hee saith, there is both a time to laugh & weep, he implieth, that the time to laugh is not euery day: as it is said of *Dines*, that he fared deliciously euery day, *Luke 16.* for then there were a time to laugh, but no time to weepe. Therefore if ye will know the time when to laugh, & when to weepe, God hath set *Vriah* for an example; when the church was quiet, and his country safe: *Vriah* could reioice as well as other; but when the church was troubled, & his cuntry in danger, though the King bad him go home, and eat and drinke, and solace with his wife: he would not do so, but said, the *Arke of Israel* and *Indah*, dwelleth in tents, and my Lord *Ioab* and the seruantes of my King, abide in the open feeld, & shal I go to my house, and eat and drinke and be merrie with my wife? by thy life, & by the life of my soule, I wil not doe this thing. See what a sin he counted it to feast then, which at an other time he counted no sin. Therefore if ye aske when it is time to feast, and when to fast, learn of *Vriah*, he forbad not to feast, but if he should see your feasting now,

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he would say, as *Elisha* said to *Gehezi*. *Is this a time to take reward: Is this a time to make feasts?* nay the father and the sonnes both had need to rise early now and sacrifice together; for if euer the house were falling vpon our heads, as it did vpon theirs, now the Deuill hath sent forth his windes, now the Pope hath laide his ordinance, nay our owne hands which should proppe it, are digging as busily as the enemies, with reproches, and slanders, and suggestions, to vndermine the Church, which is falling already, that we might die like the Philistines, with the temple vpon our heades. Is this a time to feast *Vria*? when the house of *G O D* is beset like the house of *Lot*; when the armies of Antichrist are preparing against Gods people. As the voice asked *Zacharie*, and *Amos*, and *Jeremie* what they did see: So if ye aske your Prophets what they doe see, they may say they doe see the wolfe deuouring the lambes. Wee see a darke ignorance running ouer the land, like the blacknes of *Egypt*; we see the *Romanes* comming in againe as they came to *Ierusalem*, and sacking the temple; wee see the Papists caruing of Images, and the people kneeling before them; wee see the professors of the Gospel shrink away, as the Disciples fled from their Maister when he was taken. Is this a time to feast *Vria*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loiter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wronges? Is this a time to sette forth

forth pageants? No saith *Ezekiah*, 2. *King*. 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of *Nininie*, lest the Arke be taken from *England*, as the Arke was taken from *Israell*, which God grant that our eies neuer see. Thus much of *Iobs* children, how euerie one had his seuerall house, which sheweth how God blessed them with riches, as hee did their father, and what care *Iob* had, like a father to prouide for the: then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell together in vnitie. Nowe you shall see what the olde man doth, which was so commended in the 1. verse, the storie saith, that he sent for his sonnes and sanctified them, and sacrificed for the. In which words the holy Ghost sheweth the patterne of an holie man, and good father, which kept the rule that God gaue vnto *Abraham*, to bring vp his children in the feare of the Lord. *Iob* doth not as some, which when they haue passed their bands, set all at randome, and say with *Cain*, in *Gen*. 4. *My sinne is greater then can bee forgiven;* but he goeth to the remedie, as the Iewes when they were stinged, went to the brasen serpent: Albeit my children haue not done their dueties in all points, but offended in their feastings, yet I am sure that God will haue mercie vppon them and vpon me, if ye aske him forgiveness. Therefore he sent for his sons like a father, and then he taught them

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them like a Preacher to sanctifie themselves, and then hee offered sacrifice for them. First wee will speake of the cause which moued *Iob* to sacrifice for his sons, set downe in these words. *Iob thought It may bee that my sonnes haue blasphemed God in their hearts.* He was glad good man to see his children agree so wel together, but he would haue them mirry, and sinne not, and therefore he puts them in minde euery day while they feasted; to sanctifie themselves; he condemneth not honest mirth and sober feasts, to maintain amity and peace, but being thoroughly acquainted with mans infirmitie; thus sheweth, that he had obserued neuer any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath bene dishonoured at his owne table, either for superfluity of meate, or excesse of drinke, or vnchaste songes, or corrupt speeches, or wanton dauncings, or vnseemly dalliances; the deuill hath bene stil at one ende, and is lightly the maister of the feast. Therefore *Iob thought with him self, It may be that my sonnes haue committed some scape like other men,* I cannot tell, they are but men: it is easy to slip when occasion is ready, though they think not to offend; he had no apparant cause to suspect them, and therefore he speakes in the doubting phrase, *It may be that they haue sinned.* It is better to be fearefull, than too secure: that which hapneth often in the like case, he might well doubt of it, though hee had warned them before: therefore his heart was
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not quiet, but still this ranne in his minde, all the while they feasted: *It may be that my sonnes sinne.* How wary was *Iob* ouer himself which was so ielous ouer his sonnes, least one sinne shoude slip from them: nay if ye marke, he speaketh not of anie open or grosse sinnes which he feared, but he speaketh of a sinne in the thought, *It may be that my sonnes haue blasphemed God in their hearts.*

Blasphemie is properly in the mouth, when a man speakes against God, as *Rabshakeh* did; but *Iob* had a further respecte to a blasphemie of the heart, counting euerie sinister affection of the heart, as it were a kinde of blasphemie, or pettie treason. Thus the penitent man doth aggrauate his sinnes, and retch them as it were vpon the racke, to make his small sinnes seeme great sins, that hee might beware as well of small as great. Contrarywise, the prophane and carnall minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papistes call but *A veniall sinne*: that is, but a sleight sinne, because it is in the thought: So *Iob* and they differ in iudgement.

Now out of this speech of *Iob*; *It may bee that my sonnes haue sinned*, or it may bee that my selfe haue sinned, which I may properlie and rightlie tearme the ielousie of a holie man; wherein

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wherein *Iob* sheweth in what feare he stood of his sonnes so long as their feasts lasted, euen as a merchant doth till his ship come home. First, we may see this, that the best thinges may soone bee corrupted, by the wickednesse of men, such is our nature euer since *Adam* chose euill before good, good hath bin turned into euill, *Gen. 3.* Notwithstanding, that our intent & meaning be good. As for example, when an husband loueth his wife, or a father loueth his children, these are good & holie, & commendable things, yet there is no man can bee found that doth loue his wife, or his children with that euennes (as I may call it) or iust proportion, but that there is some ods in the balance when his affection is waighed, which may craue pardon like the feastes of *Iobs* children. If this ods be in al our measures, then it is no strange case, that *Iob* thought with himselfe, *that his children might offend God in the thing that of it self offendeth not.* Therefore it is good for a man so long as he liueth in this worlde, to remember still that he is among temptations, & sits at a feast like *Iobs* children, where hee may soone take too much. If the fish did know the hooke, & the bird had seene the net, though they haue but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fouler whistle to himselfe: so we must look vpon our riches, as we look vpon snares, and behold our meats as we behold baits, & handle our pleasure, as we handle

bees,

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bees, that is, pike out the sting, before we take the
honny for in Gods gifts, sathan hath hid his snares,
and made Gods benefits his baits, that as *Adam*
said, *The woman which thou hast geuen mee, temp-*
ted me to sinne, so they may say, the riches or the
honours, or the libertie, or the wife, or the seruants
or the children, or the meates, or the wit, or the
beautie which thou hast giuen mee, tempted me
to sinne, so many sinnes lie in waite for vs, about
our meates and drinckes, and beds, and wayes, that
vnlesse we watch and pray, and looke about vs at
euery time, *It may be as Iob saith, that we may sinne*
in our doings, or in our sayinges, or at least in our
harts, as he thought of his sonnes. Therefore no
doubt but as *Iob* thought that his sonnes might
offend in their feasting, so he taught them, euen
when they were feasting, and when they sat at the
table, and when they dranke one to another, to
thinke oftentimes *we may sinne as our fathers tolde*
vs, which bridleth their mirth, and stopt many
wordes at the dore, euen when sinne was at the
tongues end, you are not *Iobs* sons, but you are
come to be *Iobs* schollers, therefore learne, that
which his children learned. If a man did but carry
this watch-woorde with him, when soeuer he ca-
teth or speaketh, or bargaineth, it woulde cut of a
thousand idle words, and wicked acts, in one yere
for which he shal giue account. The second lesson
which *Iob* seemes to point vs vnto, is to prepare
our selues before we eat the communion, that is,

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to sanctifie our selues, and our meates, as Christ did when they had nothing but a few fishes and bare bread, yet there was prayer before they did eate. For as *Paule* saith, *All the creatures of God are sanctified vnto vs by praier and thankesgiuing.* Hee which doth not pray to God for his daily breade, nor thank him for it, doth not receiue the creatures of God, but steale them from him, as a man which taketh a thing without asking or thanking. There is a kind of men which I speake of, which holde it too sad a matter, to say a short grace before they fall to meate, least it should forspeake their mirth, and keepe them in a sober minde till they rise againe. I haue heard many say, that they cannot be merrie, vnlesse they sweare, and whoope, and carrowse, and dallie, and gibe: therefore if they can choole, they will neuer be a guest where anie godly man is present, least his countenance or wordes should dash their sport; and if any matter of God happen to come in while they are in the vaine, it is like a dampe which puts out their lightes, and turnes their mirth into heauines, as the hideous hande which wrote vppon the wall cast *Baltasar* into a dumpe. These men had neede to leaue their feasting, and goe to praying, for they deserue to die, like the lewes with the quills in their mouthes. *It may be (thought Iob) that my sonnes haue a spice of this vanitie.* If it bee so with the godly sort, as *Iobs* children were, that they may forget themselves at such a time, and steppe

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too farre, and slippe a sinne, what shall wee say of them that drive God out of their company when they banquet, and say that scripture doth not become the table, as though we should forget God while we receiue his benefites, wee neede not say as *Iob* saide; *It may bee that they blaspheme God in their hearts*, for they blaspheme him with their mouthes; we need not say, *it may be that they doe sinne*, for they doe nothing but sinne? And their feast is a feast of sins, as if the Devils should banquet together. But they which feast as *Iob* would haue his children, sanctifie themselves before, & eate as in the presence of God, and are merrie as it were with the Angels; when they take their bread, they thinke with themselves what a goodness this is, that God giueth such vertue to bread, to sustain life, which hath no life in it self; & when they see so many thinges before them prepared for the flesh, they consider with themselves what care God hath of my soul, which careth so much for my body which shall go to dust. There is another lesson which wil stand you in great stead if ye marke it, when *Iob* saith, *it may bee that my sonnes haue sinned*. Hereby he teacheth vs to suspect the worst of the flesh, & to liue in a kind of ielousie of our selues, as he saith that his maner was. *chap. 9. I feared all my works*; that is, he did mistrust himself, & washt his hands, and his feet, and his eyes, and his eares, & his toong, least they should sinne, as a mercer mistrusts his prentise least he should filch:

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so he thought not onely, whether his sons sinned, but he thought of his owne sins too: when thou seest some selling in their shops, some tipling in the tauernes, some playing in theaters, then think of this with thy selfe, *It is verie like* that these men swallow many sins, for God is neuer so forgotten, as in feasting, and sporting, and bargaining; then turne to thy compassions, and praie for them, that God would keepe them from sin when temptation is at hand, and that he would not impute their sins to their charge; so we should do for our brethren as *Iob* did for his childrē. Again so we ought to think when we our selues come from places of temptation, which infect like a corrupt aire; *It may be that I haue sinned*: haue I seene & heard all this, & not slipped my foote with them? Come I home sound & whole? Haue I drawen none of the infected aire? Doth none of the dust sticke vppon my garments? Looke about my soule, & if thou remembre any sin which slipt from thee, then pray for thy self as *Iob* did for his children. If thou wilt not pray for thy self, who shal pray for thee. If thou wilt not repent thy self, who shal repent for thee: Looke not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice thee, but thou maist sacrifice thy selfe, & none but thee. This should be the thought of euery Christian, not whether we haue pleased, nor whether we haue reuenged, but whether we haue sinned: for if *Iob* was so zealous of his children; how zealous should we be of our selues.

FINIS.



SATAN'S COMPASSING THE EARTH.

BY HENRIE SMITH.



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